THE JUNIOR CITIZEN

JOYCE CONSTANCE MANUEL

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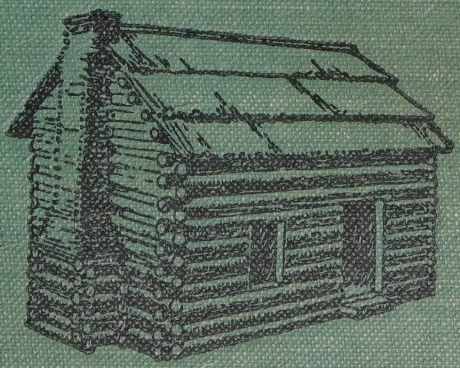

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THE JUNIOR CITIZEN

The Junior Citizen

A Week-Day Course in
World Helpfulness for Boys and Girls Nine,
Ten, and Eleven Years of Age

By
JOYCE CONSTANCE MANUEL

Assisted in Handwork and Play
By
CHARLOTTE ROWE HOADLEY

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School of Theology

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UNITED THEOLOGICAL SEMINARY
JUN 2 1961

THE JUNIOR CITIZEN

BY WAY OF EXPLANATION

THE JUNIOR CITIZEN is a week-day course in world helpfulness for boys and girls. The purpose of the book is to develop an attitude of helpfulness toward all people in all lands. It aims to train girls and boys to be good citizens and friendly neighbors in the community, our country and the world. In carrying out this aim the course teaches the fundamental principles of missionary work, both home and foreign, and provides for service activities which may be directly related to the work of any missionary board. The course may be used in a single church school, or in a community plan of religious instruction.

Age of Children

These lessons are planned for children approximately nine, ten, eleven years of age. If the course is used by a single church school, the members of its junior department should automatically become members of this week-day assembly, because then this would be considered another session of the church school, not a separate organization. The fact that there are club organizations to be formed from time to time during the course does not alter that situation.

General Features of the Course

The course is divided into four groups of lessons: Our Homes, Our Community, Our Country, Other Countries. Then different phases of helpfulness are studied with relation to those geographical divisions.

The programs consist of:

1. Stories (from the Bible and other sources).
2. Conversation.
3. Investigations.
4. Memory work (hymns and Scripture).
5. Prayer.
6. Poster work.
7. Dramatization.
8. Handwork and other service activities.
9. Directed play.
10. Four club organizations (one for each group of lessons).
11. Club songs.
12. Passwords.
13. An international exhibit.

Length of the Course

Twenty-six meetings are provided for, covering presumably six months, from October through March. The course may, however, be used in a summer vacation school, but since the group would then be meeting every day, a few lessons would need some slight adaptation.

Time of Meeting

If used during the school year, it will be most satisfactory for many if the group meets on Saturday, as the programs are planned for a two-hour session. If it is absolutely necessary to meet after school hours on another day the material will need to be adapted somewhat. In that case, all the divisions of the program (instruction, work, and play) will need to be shortened, or the play period will need to be omitted, or the work and play periods both shortened. If the leader reads the course carefully, he will readily see how that may be done.

The Teaching Force

One leader may direct the entire course. A number of assistants will be needed to help at each session. Those assistants need not be regular teachers. Camp Fire Girls or members of the senior and young peoples' departments of the church school make good helpers.

Another plan for conducting the course is to have three leaders — one who has general charge of the session and teaches the lesson, one who prepares and supervises the handwork, and one who takes charge of the play periods. This plan would also call for a number of assistants. It is not necessary to have the same assistants each week. The leaders should feel free to adapt the course according to the condition of their classes.

Introducing the Course

Every effort should be made to acquaint parents with the purpose of the course and the children's need for this extra period of instruction and training. This may be done through the church calendar, through a parents' meeting, the church calling committee, and in other ways.

The church committee on education should supervise the introduction of the course and its progress. In the absence of such a committee the church-school teachers may take the initiative, or the Woman's Missionary Society, or the missionary education committee.

Financing the Course

The expenses of the course may be met in various ways: (1) An appropriation from the church treasury; (2) an appropriation from the church-school treasury; (3) through the good-will box (described below). Every effort should be made not to decrease the amount of the school's "money" offering to missions. Many of the materials needed for handwork can be contributed by members of the church from odds and ends which they have in their homes.

The Good-will Box

This box is to be made by the boys. Into it the children may drop, whenever they choose, any money which they have saved or earned, with which they would like to help somebody or some institution.

The box should be called to the children's attention frequently, perhaps at every meeting, but it must be clearly understood that the offering is entirely voluntary, the money not to be collected at a certain time but each child to contribute at his own pleasure. Special emphasis should be placed on their earning the money. There will be times when some of the good-will money may be used to purchase specific articles, but it will be pleasing if at the conclusion of the course a sum of money from this box be donated to one of the denominational mission boards or to the Near East Relief.

The Lessons

The lessons deal with some of the sturdiest principles of life, and suggest how the pupils may give expression to the teaching. The hymns used are from *Worship and Song*, and in addition one or two old-time songs are introduced.

The Memory Work

The following hymns are suggested for memory work: "Dare to be Brave, Dare to be True" (which is used with the community lessons), "O Beautiful for Spacious Skies" (used with the lessons on our country), "In Christ There is no East nor West," (used with lessons on other countries). Bible verses, the Parable of the Good Samaritan, and Psalm 100 are other memory selections. Those memory selections may be printed on large mounts as a part of the handwork of the course.

The Handwork

Explicit directions are given for the handwork features of this course. The teacher herself should make each article before trying to show the children how. The handwork is closely related to the instruction. It is not to be looked upon as mere craft-work, but rather as an opportunity for practising the life lessons taught. Therefore, it is not essential that the children do all of the detail of the construction work; the teacher may do things in preparation for the meeting which will help the handwork to go more expeditiously. The point for the pupils is to "give expression" to the lesson; and that can be accomplished even if the teacher does the preliminary work, leaving the main part of the constructing for the pupils to do. For instance, at the first meeting a doll house is to be made and furnished. The teacher may have boards measured, cut the proper length, and other preparations made before the class meets. Likewise in making the scrapbooks, the pages may be cut by the teacher in advance; in making the paper beads, the teacher may cut the strips of paper and have them all ready for the children to roll.

There is much such preliminary work which need not be left for the children to do, and still the purpose of the handwork will be fulfilled.

Patterns and illustrations are grouped in the back of the book and some pages are devoted to special suggestions for seasonal handwork which a local group may at appropriate times add to or substitute for the suggestions given in specific lessons.

Four Clubs

A club is to be organized in connection with each group of lessons. They are the Help-and-Smile club, the Junior Town (or some similar name to be chosen by the group), the Junior Discoverers, and the Brothers All club. Four " catchy " songs are prepared for each club.

Passwords

A password is suggested for each meeting, to be given by each pupil as he enters. In each case the word or words chosen suggest the lesson which has preceded. A guard stands by the door each week and receives the password as each child enters. If a child forgets the password or if a new member comes, that one may be taken aside and told the password which he may then be requested to repeat to the guard.

An International Exhibit

At the end of the course an international exhibit may be given according to directions on page 160.

Looking Ahead

It would be advisable for the leader, or leaders, to collect materials a few weeks ahead of the time when they are to be used. Read over now at least the first six lessons and note what you will need. Some articles will have to be collected from members of the church and other friends. Others will need to be ordered through the mail. Begin now to collect working materials.

The Woman's Missionary Society of the local church may be asked to make costumes for the children to wear in playing the games of other countries on exhibit day. (See twenty-sixth meeting.)

Stereopticon views. Write to Mr. John H. Thurston, 50 Bromfield St., Boston, Mass., or Williams, Brown & Earl Company, 918 Chestnut St., Philadelphia, Pa., for slides illustrating work and workers in our country. When writing give the name of this book and its publishers, and give the date of the meeting at which you wish to use the slides. These views are suggested for the sixteenth meeting, but will be appropriate at any of the four meetings on " Our Country." The slides may be rented at from five to seven cents each, plus the cost of transportation. Tell the dealer how many slides you want and he will select that number from a collection which he has suitable for use with this course. Some of you who use this course may find it necessary to get

the slides from a company nearer home and it is likely that the slides desired can be obtained from almost any dealer. Slides representing life in other countries (suggested for play periods nineteen and twenty-two) may be secured from these companies or from the denominational mission boards. Write for the play, "Alice Through the Postal Card" (see lesson 20), published by the Missionary Education Movement and obtainable through the denominational publishing houses, also for names and addresses of people in different sections of our country and in foreign lands with whom the children may share. Such information may be obtained through the Woman's Home Missionary Societies, the foreign mission boards, and The Surplus Supply Department of the World's Sunday School Association, Metropolitan Tower, New York.

SUGGESTED SHORT COURSE

If a shorter course than twenty-six weeks is desired, the lessons may be grouped as follows:

I. Our Homes

1. First meeting (Preparation) and second meeting (Cooperation) combined
2. Keeping Peace
3. A Generous Spirit
4. Being Thoughtful

II. Our Community

5. A Helpful Town
6. Good Samaritans (combining eight and ninth meetings, leaving out some of the material but touching upon both subjects)
7. Fair Play (combining tenth and eleventh meetings)
8. The Golden Rule (combining twelfth and thirteenth meetings)
9. The Town Beautiful

III. Our Country

10. Gratitude
11. Gratitude (combining fifteenth, sixteenth and seventeenth meetings)
12. Sharing (corresponding to the eighteenth meeting in the text)

IV. Other Countries

13. Brotherhood
14. Europe Day
15. Asia Day (combining Japan, China, and Near East material)
16. Exhibit Day

The leader will need to adjust play periods and handwork in accordance with the number of meetings to be held.

TOPIC I

OUR HOMES

FIRST MEETING

Preparation

To the Teacher: This meeting will be a preparatory one, the purpose being to get the course started. Some of the handwork may be begun at this meeting and an interesting play period is planned. The time that would in subsequent lessons be spent for instruction should be used for explaining the program of the course and generating enthusiasm. Do not go any further until you have read "By Way of Explanation," pages 1-5.

Materials Needed for This Meeting: Those listed for the work period; peanuts for the play period. Write to George P. Brown & Co., 38 Lovett Street, Beverly, Mass., for the picture "Washington and His Mother," which will be needed for the sixth meeting.

Program

1. Business: approximately 20 minutes
2. Handwork: approximately 60 minutes
3. Play: approximately 40 minutes

1 Business

After the pupils have assembled, explain the course, stating that you cannot tell them everything now because some features of the program have to be kept until just the right time to explain them, that there will be many surprises, and that they will want to come every week or else they may miss something good. Following are a few of the points to bring to their attention:

a. The H and S club. Do not tell what the initials stand for, but explain that the H and S club is to be organized next week at which time the class is to guess its name.

b. The passwords. State that there is to be a password for each meeting to be given at the door when entering. Assign the one for the next meeting. (See page 14.) Explain that the pupils will not be kept out of the meeting if they forget the password, for in that case another child will take the forgetful one aside and teach it to him.

c. The club song. State that there will be an interesting song to go with the club.

d. The good-will box. (See page 3.)

e. The handwork. Mention a few of the articles which are to be made.

f. The instruction periods. State that for a few weeks you are to talk about what makes a beautiful home, and after that there will be lessons on other subjects. Announce that a few hymns and Bible verses and two other selections from the Bible will be memorized during the year.

g. The play periods. Discuss the different types of play periods: games, dramatizations, parties, trips, stereopticon pictures, stunt day, a curio exhibit.

Special business for this meeting: Elect a "guard" to attend the door, to whom the password is to be given each week by each child as he enters. The children may decide whether to have a different guard every week or one for several weeks. Now prepare for taking the attendance at each meeting. Have a large cardboard tacked up with the spaces ruled for the names; print on it the name of each child present. Speak of the H and S club to be organized next week, and state that the pupils are to guess what those initials stand for.

Now explain today's handwork. Form groups and proceed to that part of the program.

2 Work Period

The boys are to begin work on a doll house, and log cabin. The girls may make the ribbon badges for the H and S club, the scrapbook house, the furnishings for the doll house, and, if desired, the folder "Pioneer and Present Days Portrayed in Pictures."

Introduce the work period by stating that for a few weeks the group is to study about homes, that the members are going to make and furnish a doll house as nearly like a present-day house as a Junior can make it, and a log cabin to represent the kind of house in which our early settlers lived. Those who make the scrapbook house are to illustrate in that way a modern American home. The badges are for the H and S club which is to be organized next week. Speak of a shut-in child, or the children of a day nursery or Children's Home who would be made happy if the doll house and the scrapbook house were given to them. (The latter would be suitable for a city mission or settlement house.) Where there is a large group of children more than one of some of these articles may be made.

Directions for Handwork

Help-and-Smile Club Badge. (Be careful not to disclose the name this week.) Materials: Ribbon, tiny safety-pins, oil paint or waterproof ink. Tools: Needles, thread, scissors, paint-brushes. These badges may be made of ribbon about one and one-half inches wide and four inches long. Put a small hem in the top of the badge and sew a tiny safety-pin to the bottom of the hems so that the pin will not show when the badge is worn. Cut an inverted V from the bottom of the ribbon.

Paint on, with oil paint or waterproof ink, the letters H and S, painting them free-hand or first marking them out with a pencil.

Good-will Box. Materials: One-fourth inch wood, nails, two small hinges, corner hasp, staple and padlock, paint. Tools: Saw, compass saw, gimlet, knife, sandpaper, paint-brush. From wood one-fourth inch thick, cut four sides of equal dimensions, depending upon the size you wish to make the box, and a top and bottom to fit. Put the four sides and the bottom together to form a box. Cut a slit in the center of the top piece with a compass saw, making the hole for starting the saw with a hammer and nail or a gimlet. Smooth any rough edges of the slit with a knife. Attach the cover or top to the back of the box with two small hinges. The cover may be securely fastened to the box by means of a corner hasp, staple and padlock. Sandpaper all outside surfaces and paint with any desired color. The words "Good-will Box" may be painted on the front.

Doll House (present-day home). Materials: Three wooden sugar boxes, cardboard, cut wire nails, two staples and hooks, one pint of house paint, five cents' worth of glue-sizing, glue or tacks, pieces of wall-paper, flour paste, heavy brown paper. Tools: Hammers, saws, compass saw, gimlet, knives, rulers, pencils, right-angle triangle or T-square, paint-brushes.

This house (figure 1 in the back of the book) is made in three sections for two reasons: (1) because sections are easier to handle than the house in one unit; (2) because the boys may be divided into groups, each group working on a section. A fourth group might be formed to work on details, such as strips for outside window-frames, shingles for roof, and cleats. The house may be made from three wooden sugar boxes, two boxes for the house proper and one for the roof.

Stand the two boxes on end side by side. Put in second-story floors of thin wood or cardboard, first nailing narrow cleats in place inside the boxes to support those floors. Make a pasteboard pattern for the windows. With a pencil draw around the pattern on the box, making a back and side window to each room. Always measure from the bottom of the box. Cut out the windows with a compass saw. Outside window-frames may be made of strips of cardboard and tacked on. It will save trouble if at the outset you put a mark on the top of each box to designate it as the top. Take apart the third wooden box and make it into the roof. The back of the roof is flush with the back of the house, but the front of the roof extends one inch beyond the front of the house to form the eaves. The sides of the roof also have eaves extending one inch beyond the sides of the house. Measure the width of the side of the house and cut three cleats, A-A′, B-B′, C-C′, that length (figure 2). Nail to these cleats the boards forming the roof (the long boards from the box), being sure to let the boards at the front of the house extend one inch beyond the cleats. Fit the roof to the house and determine the lengths of the cleats B-C and B′-C′, also the cleats A′-B′, and A′-C′. Nail

these cleats all in place. Nail in the support D-D′. Use cardboard to fill in the triangles ABC and A′ B′ C′. Tack the cardboard ABC to the roof; A′B′ C′, to the cleats.

The roof may be given a tiled effect by tacking on corrugated cardboard; a shingled effect by tacking on strips of cardboard marked off to represent shingles. Start at the bottom and lap each following strip over the one before. Observe the roof of a house to see how this is done. Paint the exterior of the house with house paint.

Paper with small figured or plain wall-paper. Cover the ceilings with plain white paper. The wrong side of any wall-paper will do for that. The paper will adhere much better if five cents' worth of glue-sizing is dissolved in hot water and applied to the surface to be papered. Cut out inside window-frames, baseboard and ceiling moldings of heavy brown paper and glue or tack in place. Hardwood floors may be represented by heavy brown paper.

Furnishings for the Present-day Home. Rugs for the living-room and dining-room may be made of hemmed squares of suitable material, such as woolen cloth or burlap. Small rugs for the bedroom may be woven of colored twine, wool or split raffia. A small piece of linoleum will be suitable for the kitchen. A hand-made loom for weaving a rug 3 x 2 inches can be made from a piece of heavy cardboard 8 x 3 inches. Rule off the cardboard in lines one-fourth of an inch apart and punch a hole at the ends of each line and one inch from the ends of the cardboard, as shown in figure 3. The loom is now ready for the warp. Put one end of a piece of twine or wool sixty inches long through A and tie around the end of the loom. Thread the other end of the warp down through B, up through C, down through D, and so on until all of the lines are covered. Put steel knitting-needles in outer holes. Thread a long piece of twine, wool or split raffia through a blunt needle, and tie one end of the weaving thread to the warp one and one-half inches from the line of holes. To weave, carry the weaving thread over one thread of the warp, under the next, over the next, and so on. Weave over the needles as well as over the warp, to keep the sides of the rug straight. Stop weaving when one and one-half inches from the other line of holes, and tie the weaving thread to the warp. Cut the threads on the back of the loom, and tie in knots to form a fringe on each end of the rug. Pull the steel knitting-needles out after the rug is woven.

Curtains may be made of any thin material. Curtain rods may be made of wire, with a tiny loop in each end. Hold the curtain rods in place by driving small nails through the loops into the window-frames.

Full-size patterns for paper furniture, ready for use, will be found in the envelope attached to this book. It will add to the attractiveness of the home if these patterns are transferred to colored construction paper.

Pioneer Home. Materials: Twigs, putty, cardboard or thin wood, glue, string, an old glove, oiled paper, straws from a broom, wrapping-paper. Tools: Jack-knives, gimlet.

The pioneer log cabin is made of twigs as big around as a lead pencil, the long "logs" being eight inches in length and the short "logs" six inches in length. The height of the house to the eaves should be about four inches, which will be about ten logs high. The logs should be cut exactly the right length, and each log notched at both ends on the top and bottom. The two foundation logs should not be notched on the bottom. Figure 4 shows how to cut the notches, which should be one-fourth inch from the ends, and also how to fit the cross logs together so as to avoid wide spaces between them.

After the house has been built up four inches high, mark with white paint or crayon the sides of the door and windows, being sure they are perpendicular. The door should be one and one-half inches wide and six logs high; each window, one inch wide and three logs high. Figure 5 will show where to place the door and window on the front of the house. Put one window in the center of the back wall.

Now take down the house, keeping the logs of the four walls in four different rows. Cut out the door and windows. Some of the logs are now in two or three pieces — be careful not to get them mixed.

A piece of heavy cardboard or thin wood about 9 x 12 inches is needed on which to set the log cabin. In planning where to set the cabin on this board, remember that a chimney is to be built up on the outside of one end of the cabin. Fasten the two foundation logs to the board with putty and build up the house again the same as the first time, putting putty in each notch to hold the logs firm. Hold the logs on the sides of the door and windows level by fastening in little chips with putty. Care should always be taken to keep the cabin square and the walls straight. There will be no difficulty about this if the logs have been cut and notched according to directions. In pioneer days, all cracks were filled in with a mortar of mud and straw.

Cut jambs for the door and windows from cardboard or thin wood and glue in place. Also cut a door from the same material, and be sure it will open and close easily in the doorway. Bore a hole for the latch-string. Knot one end of a string and thread it through the hole, having the knot on the inside of the door. Cut two strips 1 x ½ inches from an old glove to use for hinges. Glue half of each hinge to the inside of the door, leaving the other half to glue to the inside of the door jamb. Glue oiled paper over the inside of the window openings.

The roof should be built next. The top logs are eight inches long, but the side or end logs are graduated in length so as to make the house two inches higher at the ridge pole than in front (figure 6). Do not let the top logs on the chimney side of the house project beyond the side logs, or they will be in the way of the chimney. Fasten the roof logs in place with putty.

Use the straws from an old broom for thatch. Cut the straws one and three-quarters inches long and glue a row of straws to the logs across the lower edge of the roof in front and in back. When dry, glue

on another row, the second row overlapping the first as in shingling. Finish the top of the thatch by gluing on a strip of wrapping-paper one-half inch wide, first creasing the paper lengthwise, so that it will fit on the top of the roof.

Figure 7 shows the construction of the chimney. The logs at the bottom are built up about one and one-half inches. From this height upward the chimney is made of small twigs or burned matches, and they are not notched. Hold all in place with putty.

Present-day Home Scrapbook. Materials: Heavy wrapping-paper, magazine pictures, paste, ribbon or colored string. Tools: Punch, rulers, pencils, scissors, paste-brushes, or toothpicks.

Cut heavy wrapping-paper in pieces 9 x 12 inches. Punch four holes about one-half inch from the edge along one of the nine-inch sides of each sheet. These sheets should be prepared before the meeting. Have a good supply of magazines from which the children may choose the pictures. Show them how to paste the pictures in their books. A very little paste will suffice — a bit in the center and a little all around the edge of each picture. Allow at least one-half inch margin around the sheet and inside the punched holes.

Each page of the book will represent a room in the house, one page having living-room furniture arranged in some logical order; another, furnishings for a bedroom and so on. One page might contain pictures of various members of the family. Another page might be given over to the garden with its flowers, bird-houses, benches and other features; still another might show the piazza with its summer furnishings. The children's pets might be shown on one page; their toys on another. A picture of the exterior of a house would make a good cover design.

To make the book, divide the girls into groups, each group to make one scrapbook, and let each child furnish one or two rooms for her group's book rather than make a whole book herself.

Folder, Pioneer and Present Days Portrayed in Pictures. Materials and tools same as for scrapbooks.

Cut heavy wrapping-paper into sheets 9 x 12 inches. Punch two holes on one of the twelve-inch sides of each sheet, so the sheets, when finished, may be hung on the wall for exhibition or tied together as a book.

Using pictures cut from magazines or postcards and pasted on these sheets, allowing margins of at least one inch, show the difference between pioneer days and the present in methods of cooking (fireplace; gas stoves, coal stoves, fireless cookers), lighting (candles; gas, electricity), heating, getting water for the home, making cloth, sewing, writing, sowing and reaping of grain, getting messages from one place to another, traveling by land and water, and so on. If it is impossible to get pictures representing pioneer days, drawings or written descriptions may be used. Allow one sheet to each method, putting the pioneer representa-

tion on the l ft side of the sheet, and the portrayal of the present on the right side.

At the close of the work period have the pupils help to "clear up" and put away work materials and prepare for the play period.

3 Play Period

A peanut party is suggested for this play period. If possible, have the peanut party in a room that need not be used until time to begin playing. Hide peanuts in places easily accessible but not necessarily in sight.

Divide the children into teams of about five, one of each team being the captain, who is given a paper-bag to hold the peanuts found by his team. No one but the captain may touch a peanut. Give each team the name of an animal, whose cry they are to imitate. At a given signal, the hunt begins. When a player finds a peanut he stands still and gives his team call (caw, caw; cluck, cluck; bow-wow-wow; or whatever the team has chosen). This is a signal for his captain to come and pick up the peanut he has found, thus setting him free to hunt for another peanut. The captain cannot pick up a peanut unless a member of his team has called him to it. The team finding the most peanuts wins the contest. The peanuts are all passed to the club leader, who announces

A Peanut Sprint. The captain of each team is given a glass, a table knife, and a peanut for himself and one for each member of his team. The peanuts belonging to each team are put on the floor in a pile in front of each team, and the glass is put on the floor on the opposite side of the room. At a given signal, each captain takes the knife and without touching the peanut with anything but the knife, carries it across the room and drops it into the glass, runs back and gives the knife to another member of his team, who carries another peanut to the glass, and so on. The first team to get all its peanuts in its glass wins the sprint. And now is the time that all may do as they have been wanting to do — eat peanuts. The children should be asked to clean up any peanut shells that may have been dropped, as this will give another opportunity to practise helpfulness.

SECOND MEETING

Cooperation

Password: H and S.

To the Teacher: With the general topic of helpfulness at home, the thought this week centers about cooperation as a means of making a home beautiful and aims to develop the child's ability to live and work as a member of a group. The instruction, the handwork, and the play suggestions all contribute to this end, and the teacher should keep this aim in mind when working out the different parts of the program, and watch for opportunities to direct individual pupils accordingly. This direction will require tact, and the actual effort to guide will be obvious to the teacher and not to the pupil. For instance, the teacher may look upon today's play period as an opportunity to practise cooperation, but it would, of course, be inadvisable to say to the pupils, " Now we have had a lesson on cooperation, let us play a game in which we will practise cooperation." Likewise, it would spoil a good opportunity for development if the teacher appealed to the pupils to help put away the work materials on the ground that it would give them a chance to live up to the lesson. The teacher's part is to provide the opportunity for cooperation; her effort should not be obvious to the pupils.

This suggestion should be kept in mind throughout this course. Be ever watchful in all your association with the children for opportunities to guide the development of the attitudes with which the lessons deal. At all sessions of the class the pupils should help as much as possible in getting out supplies and " clearing up."

Materials Needed for This Meeting: Those listed in the preceding lesson for the work period, and in addition: cardboard for poster, " God's Rules for a Beautiful Home," a large sheet of paper, blackboard, typewritten copies of songs (" Help and Smile " and " Not with Grudging or Complaining "), also a book containing the tune, " Lightly Row."

Program

1. Work Period: approximately 60 minutes
2. Instruction: approximately 25 minutes
3. Play Period: approximately 20 minutes
4. Business: approximately 15 minutes

1 Work Period

The building of the house, or houses, the scrapbooks, and the house furnishings begun last week are to be continued at this and subsequent lessons in this section on home life. With interest already awakened in

constructing and furnishing a house, it will be an easy transition to thoughts of what makes a house into a beautiful home.

This work gives a definite opportunity for developing the attitude of cooperation, each worker having a part to contribute to the whole. If the leader keeps this in mind as the work progresses she may see an opportunity now and then to strengthen some child's ability to work with others. The scrapbook houses are made a cooperative piece of work by having a group of girls make one book, each girl furnishing one or two pages (rooms) of the whole. At the close of the work period have the pupils clear up the room and prepare for the instruction period.

2 Instruction

a. A Good House. We have been building a house and we are trying to make it as beautiful and as substantial as we can. We cannot put into this miniature house all that we should like to have in it, but we may imagine some of the things we would put in if we could. (Talk over some conveniences of modern houses which cannot be included in the children's model.)

b. Our Debt to the Past. Did the people of our country always have houses such as we have today? In what kind of houses did the Pilgrims live? (Here reference may be made to the log cabin which some of the boys are building.) How does it happen that we have electric lights, running water, furnaces, clapboards and shingles and bricks for our modern houses? Somebody worked for them. Somebody worked to find ways of improving houses, and we must not forget to be thankful to our grandfathers and great-grandfathers, and our friends' grandfathers and great-grandfathers, for being willing to work and discover and experiment until they were able to give us convenient houses. People did not get their ideas for houses all at once and no one person thought of them all, but the ideas and the work of many people at different times, all put together, have resulted in what we have today. So when Thanksgiving Day comes, if we just look around our houses, we shall feel thankful for the workers who have lived before.

c. A Beautiful Home. However, we sometimes call the place in which we live by another name than house. When you leave here today, you will not say, "I am going to my house." What will you say? ("I am going home.")

There are certain rules for transforming a house into a beautiful home. Often people say, "One can easily see that that boy comes from a good home." Now the boys and girls of a family have a part in making their home a beautiful one. Fathers and mothers cannot do it alone. If they cannot do it alone, how can they do it? What would you say, then, is one rule for having a good home? What other rules are there? (List on a blackboard any suggestions the pupils make, guiding to the inclusion of everybody helping, being cheerful, being peaceable, being generous, and being thoughtful. Then take up the discussion of every-

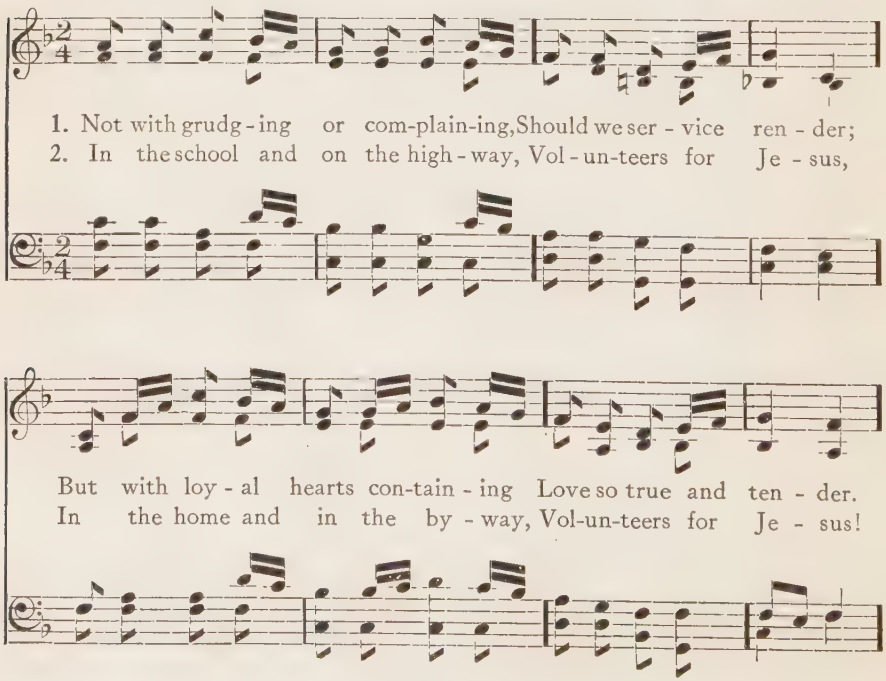
body helping. State that we call that cooperation. Write the word cooperation on the blackboard in parenthesis after " everybody helping." Speak of it as being a " big " word but a good one to add to one's vocabulary. Explain again that it means working together, or everybody helping out.)

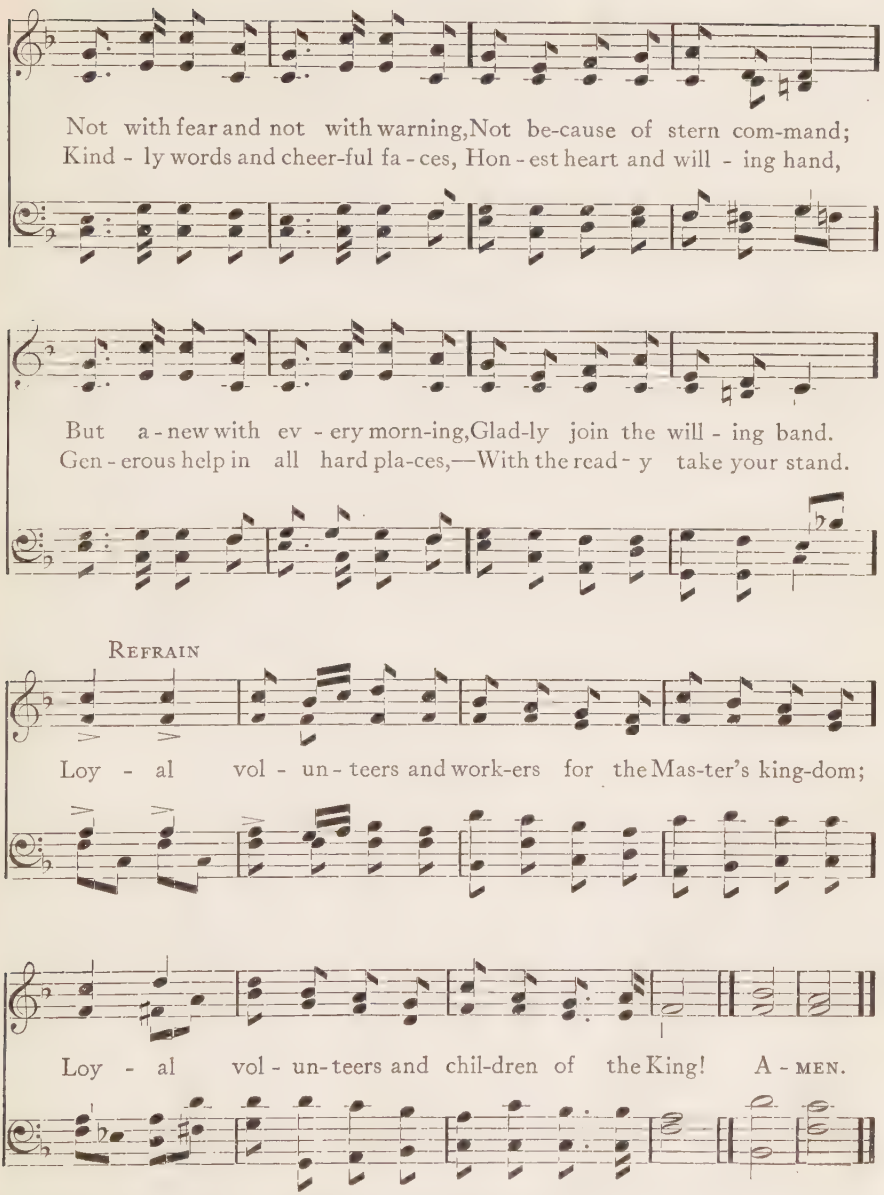
Who is responsible for getting the work of the home done? What is the father's part? What is the mother's part? (Show that mothers have to do some things which the children cannot do, but sometimes boys and girls leave things for her which they themselves might do. Speak of the mother as a sort of supervisor or superintendent.) Sometimes she has to call upon the other members of the family to be her assistants. The father, too, sometimes has to call upon the younger members of the " company " to help him. There's a song which tells how we ought to feel about doing our share of the work at home. Let's sing it. (Sing, " Not with Grudging or Complaining.")

NOT WITH GRUDGING OR COMPLAINING

LOYAL VOLUNTEERS

GEORGE A. BURDETT, 1900 GEORGE A. BURDETT, 1900


1. Not with grudg - ing or com-plain-ing, Should we ser - vice ren - der;
2. In the school and on the high - way, Vol - un-teers for Je - sus,
But with loy - al hearts con-tain - ing Love so true and ten - der.
In the home and in the by - way, Vol-un-teers for Je - sus!


Not with fear and not with warning, Not be-cause of stern com-mand;
Kind - ly words and cheer-ful fa - ces, Hon - est heart and will - ing hand,
But a - new with ev - ery morn-ing, Glad-ly join the will - ing band.
Gen - erous help in all hard pla-ces,—With the read - y take your stand.
Refrain
Loy - al vol - un - teers and work-ers for the Mas-ter's king-dom;
Loy - al vol - un-teers and chil-dren of the King! A - men.

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Why is it wrong for one member of the family to do none of the errands or chores? (Speak of its being unfair.) When you feel tempted to complain about doing your share of the work, just say this Bible verse, "If any will not work, neither let him eat." (Write it on the blackboard. Allow a few minutes for the children to study the verse and then call upon individuals to recite it.)

d. Story.

How Nehemiah Built the Wall

In the court of Artaxerxes, ruler of the Persian empire, one of the most honored officials was Nehemiah, the king's cupbearer. Nehemiah was not a Persian; he was a Hebrew. So, you see, he was living in a foreign land. His people had been carried into captivity many years before by the king of Babylon; and Jerusalem, the capital city of their homeland, had been robbed and burned. Later the Babylonians were conquered by the Persians and the Hebrew captives were given permission to return to Jerusalem, if they wished. Many of them did; but Nehemiah, being the king's cupbearer, was one of those who stayed behind.

After a time somebody told Nehemiah of the terrible state of affairs in Jerusalem. Now the Hebrews held it as a sacred obligation to God to keep their chief city in good condition and safe from invaders. The reports showed that the city was not taken care of at all, and was quite open to enemies because the city wall was broken down. Upon hearing this news, Nehemiah had a great desire to go to Jerusalem and get the wall rebuilt. But he was one of the king's officers and so was not free to go just because he wanted to. However, he could think of little else but that broken wall, and he prayed that God would show him a way to get it set up again.

One day when he appeared before Artaxerxes, the king noticed that his cupbearer was not as cheerful as usual, and he said to Nehemiah:

"Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart."

"Let the king live forever," said Nehemiah. "Why should I not be sad when the city of my fathers lieth waste with its wall in ruins?"

"What is your request?" asked the king.

Nehemiah was surprised but he was glad to have such an opportunity, so he said, "Let me go to Jerusalem, I pray thee, that I may rebuild the wall of the city." The king was much interested in the request and not only gave Nehemiah leave of absence from the court, but appointed him governor for a certain length of time, gave him the necessary passports and an imperial escort for the journey. So Nehemiah went to Jerusalem.

It was not an easy matter to get the wall built after he got there. He could not build it alone. His countrymen would have to be interested in it also and work with him. They would need many workers and only the Hebrews themselves could be depended upon to do the work because

the other people round about, — Samaritans, Ammonites, and others, — were enemies and did not want the Hebrews to rebuild and fortify their great city. Some of the Hebrews lived outside of Jerusalem, and Nehemiah could not be sure that these would be willing to leave their own work and their homes to help build the wall of the capital.

Nehemiah was in Jerusalem three days before he said or did anything about getting the wall rebuilt. Then, under cover of night, so that his enemies would not know what he was doing, he rode all around the city, viewing the ruins of the old wall and observing what had to be done. Having made his observations, he called some of the leaders of the people together and laid his plans before them.

He reminded them of their forefathers and the past greatness of their city, and urged them to work with him in the effort to build it up once more. He told them the first need was to repair the wall to keep out their enemies, and he said that he was ready to do that if they and their countrymen were willing to help.

The leaders were in favor of the enterprise. "Let us rise up and build," said one, and the others echoed his words. Then they planned how it could be done.

"It's everybody's work," they said. "Together we can do it. But if only a few are willing, our enemies will be too strong for us." So they decided to make a public appeal for everybody to help.

One man volunteered to build that part which was near his own house. Then another and another stepped forward, until several families had taken charge of those sections of the wall behind their own houses. The priests banded together and built up the sheep gate; next to them the men of the town of Jericho worked together. The young men of one family volunteered to build the fish gate; and two others, apparently friends, worked on another gate. One man and his daughters built one section of the wall. So different groups of people banded together and undertook to do certain parts of the work. Sometimes the members of a family formed a group, and sometimes the people of one village or town.

It was a great event. The people took hold of the work splendidly and each was eager to do his share. At first the Samaritans and the Ammonites and other enemies laughed at the attempt. "Do those feeble Jews think they can fortify their city and build it up as it was before?" they asked. "A fox could easily break down that pile of stones," one would say, trying to discourage the builders. But the workers kept on.

When the enemy saw that they could not stop the work by ridicule, they became very hostile, and they planned to make an attack. "We will steal upon them unawares and slay them," they said.

But Nehemiah discovered their plot and armed his builders. Half of the people were assigned to keep guard. These were armed with swords and spears and bows. The other half kept on with the work,

but each worked with one free hand and held a weapon in the other, and Nehemiah said to the people, " Be not afraid — remember the Lord, who is great, . . . and fight for your brethren, your sons, and your daughters, your wives, and your houses."

When the plotters found that the builders were armed and prepared to defend themselves, they did not dare to make an attack, but tried another scheme. Four times they invited Nehemiah to meet with them in council, but each time Nehemiah sent back the message: " I am doing a great work, so that I cannot come down." Finally, they hired a man to go to Nehemiah and say, " Come into the temple of God with me, and let us close the doors of the temple, for thine enemies will come down and slay thee." But Nehemiah replied, " Should such a man as I flee? Who would go into the temple to save his life? I will not go in."

So every plot of the enemy failed. The Hebrews kept on with their work, each doing his share, and at last the whole wall was finished.

e. The H and S Club. When the story has been told, announce that after the play period they are to have the business meeting for the purpose of organizing the H and S club, and that they will be asked to guess what H and S stand for.

3 Play Period

Charades are suggested for the play period, to be played as follows: Select two captains who will choose their teams. Team A chooses a word of one syllable and gives Team B a word that rhymes with the chosen word. Suppose Team A has chosen " king " and has told Team B the rhyming word " wing." The members of Team B now act out, one at a time, words that rhyme with " wing," and continue to do this until they happen to act out the correct word. As Team A guesses the words that Team B is acting, it tells whether the word acted is the chosen word or not, as for example, " No, it is not ' fling ' ; " " No, it is not ' string ' ; " " Yes, it is ' king.' " When Team B has acted the right word, it is its turn to choose a word. Ask the children to choose words that may be found in the Bible. Such words as Cain, Eve, fig, star, cave, lot, tent, song, whale, lamb, ark may be chosen.

4 Business

Have the meaning of H and S guessed and the club organized. (Link " H " up with the stories told in the instruction period, and " S " with the song, " Not with Grudging or Complaining.") Show the ribbon badges and ask how many would like to join the H and S club, the requirement being to try to help at home and to do it cheerfully. The members are simply to be put on their honor to make an honest effort to live up to the name of the club. Now elect the officers. Present the following club song and have it sung:

HELP AND SMILE

(To be sung to the tune of " Lightly Row ")

H-e-l-p, S-m-i-l-e,
Help and smile right merrily,
That's the way, we all say,
To live every day.
Others, too, will look at you
Help and smile the whole day through.
Make the style, all the while,
To help, help, help, and smile.

A Poster to Make

A poster is needed to represent how to make a beautiful home. Have the cardboard ready to show, and announce that you are not going to have the poster made until the " home " lessons are completed. In the meantime, the children are to collect pictures from which one may be selected as picturing a happy family, and the rules for a good home are to be listed from week to week on a blackboard or large sheet of paper, to be placed eventually on the poster. Appoint a committee to choose the best picture from those brought in (one picture at the top of the poster will probably be enough). The chairman of this committee will take care of the pictures as they come in each week and at the end of the lessons on home life the committee will attend to the making of the poster. Head the poster with: God's Rules for a Beautiful Home. The first rule for it is BE HELPFUL.

Speak of the good-will box, if your group is having one, and have the club song sung. After a closing prayer, give the password for next week to the president and let him whisper it to each pupil as all file out. Have the attendance recorded also as the pupils leave.

GOD'S RULES FOR A BEAUTIFUL HOME

1. Be Helpful
2. Be Cheerful
3. Keep Peace
4. Be Generous
5. Be Thoughtful

THIRD MEETING

Cheerfulness

Password: Cooperation.

To the Teacher: The aim of this lesson is to develop the spirit of cheerfulness because that is one of God's rules which helps to make a home beautiful.

Materials Needed for This Meeting: As at last meeting for the work period, and in addition, the "glum and smiling face" (figure 8 in the back of this book), Bible, blackboard, table games for the play period.

Program

1. Work Period: approximately 65 minutes
2. Instruction: approximately 20 minutes
3. Business: approximately 5 minutes
4. Play Period: approximately 30 minutes

1 Work Period

Continue the cooperative work of preceding meetings. Cheerfulness is another attitude which working together in this way helps to foster. In most groups there will be a shortage of tools, which will make it necessary for one worker to wait until another is through with hammer, saw, or scissors. Moreover, there will be times when one will wish a different part of the work had been assigned him, or again the difficulties of the work may cause discouragement. Cheerfulness during the work period can best be fostered by the teacher's own spirit and example.

Do not think that fostering the spirit of cheerfulness is your duty for today only. Every one of the lesson topics in this course should be kept in the teacher's mind at every meeting.

2 Instruction

a. Song. After the children have assembled for instruction, sing, "Not with Grudging or Complaining."

b. Conversation. (If any difficulties have arisen in connection with the construction of the house, they might be referred to pleasantly and a word of encouragement given which will stimulate a cheerful attitude toward difficulties. State that half the fun in doing the work is in making things go right when it is hard. Who would want only easy things to do? Read the poem, "Just Whistle a Bit," which may be found in the works of Paul Laurence Dunbar. Before the reading say a few words about the poet.)

Paul Laurence Dunbar was an American negro poet. His parents were slaves in Kentucky. Before the Civil War the father escaped to Canada. After the war, when the slaves were made free, the family was

reunited in Dayton, Ohio, and that is where the son, Paul Laurence, was born. They were very poor and suffered many hardships, but they were an ambitious family. Paul Laurence was the first negro poet to write in the English language, and " Just Whistle a Bit " is one of his poems.

(Tack up on the blackboard a picture of a face smiling on one side and glum on the other. The effect is obtained by covering one side at a time. See figure 8 in the back of this book. Remark that it would not take us long to decide which we would prefer to look like. Ask, Who do you think makes more friends, one who has a cheery disposition or one who is glum? Which kind of person would be more likely to be invited to a party?

(If you were ill, would you like to have a doctor who was cross or one who was cheery? Which kind of dentist would you prefer, if you were going to have a tooth filled? Why do you suppose doctors try to be cheerful and to make sick people smile? " A cheerful heart is a good medicine." Do you suppose it is always easy for the doctor to be pleasant? What may make it hard? Point out that the doctor has many problems and difficulties to worry about in his day's work, but he tries to forget them for the sake of other people.)

c. Story

The Voice at the Telephone [1]

A minister in Denver was talking to a friend. " There is a young lady in Denver," he said, " whom I want to see. Why do you suppose I want to see her?"

" Have you heard something about her?" asked the friend.

" No," said the minister, " not a word."

" Do you think she is very good looking? "

" Yes," was the reply, " *good* looking, if not handsome."

" Have you seen a picture of her? "

" No. I have neither seen her nor heard a thing about her."

" Why, then, do you wish to see this particular lady? "

" I shall have to tell you," replied the minister. And this was his story:

" There is a certain store downtown with which I sometimes do business, and this lady usually answers the telephone. Her voice is so sweet and gentle that I just want to know her. I am sure she is a good woman."

" ' Ah! ' you say, ' probably she knew she was talking to a minister and so she took pains to talk pleasantly.' No; she knew nothing of the kind. She only knew that somebody wanted to give an order for groceries, — just groceries! So she did not ' fix ' her voice for the occasion. It was just her natural, every-day voice.

" I know her already! Her voice is almost as good as a photograph.

[1] Adapted from *Little Ten Minutes*, by Frank T. Bayley. Used by permission of Fleming H. Revell Co.

It tells me that she is refined and kindly; full of courtesy, not impatient and fussy; a real lady. So I want to see her. I am sure she is worth knowing."

Such a voice is worth a great deal to its owner; and a good deal to other people, too! It is worth a great deal to an employer to have such a voice at the telephone or behind a counter. It sells goods for him. It is "capital" in business. (If you don't know what "capital" is, your father will tell you.) Do you know that people are sometimes driven away from a store by the ungentle voice and ill manners of a clerk? Why, there are some clerks who almost say "S'cat!" as they look at a customer! At any rate, their faces do.

You do not know how much need the world has for voices that are sweet and gentle. There is a great deal in the business world that reminds me of a field I have seen that was full of rocks, rough and sharp and ready to bruise a tender foot. But I have seen just such rocks covered with a mossy velvet that was kept fresh by the nightly dew, making them soft and green so that one loved them. So there are soft voices, sweet and low — velvet tones that cover the hard things in daily life; and they are dearer than moss-grown rocks.

One could afford to pay money for such a voice, but it cannot be bought in the market. There is only one way of getting the treasure. It must grow in the garden of your heart. The secret of a velvet voice is in character; and character is what you are. The voice is the expression of your thoughts and feelings, of your real self; and so it comes to be more and more a telltale, until your voice is *you*. If you would have a voice that would make even a telephone wire glad, you must begin with the voice you have and make it true and soft and sweet by thinking cheerful, loving thoughts and living in kindly courtesy every day.

(Speak of the slogan often seen in telephone booths: "The voice with a smile wins.") Suppose your father asked you to do something but you were playing. Which is more sensible, to complain or to smile and do it quickly? (Have the children think out some results of being cheerful and pleasant at home.) How does it help mother and father for the boys and girls to be cheerful? (Point out that parents have many responsibilities, and when they have a great deal of work to do and much to think about, it makes it ever so much easier if the boys and girls are good-natured and cheerful.) Each one of us has to be pleasant in order to be fair to the rest of the family.

Suppose one member of the family is "out of sorts," how should the others act? Sometimes when we are playing games, we say a certain person is a good loser. What do we mean by that? (Suggest that to be cheerful about losing the game is real sportsmanship, while being disagreeable about it spoils the fun of the game. To play well is more important than winning the game.)

Let's make a list of times when we should try especially hard to be cheerful at home. (Let the children make suggestions, a few of which may be: (1) when other people are "out of sorts," (2) when we do not win the game, (3) when things do not please us, (4) at the table.) Did anybody ever tell you that cheerfulness helps your stomach to digest your food?

(Quote: "Laugh and the world laughs with you.")

God taught people in the olden times to be cheerful. This is what the Bible says about it: (Read Psalm 100 : 2a; Proverbs 15 : 13, 26b; 17 : 22. Present the temporary poster and add to it BE CHEERFUL. Have the chairman of the poster committee collect the pictures which have been brought as suggested in the preceding lesson.)

3 Business

Admit new members to the H and S club. Speak of the good-will box. Sing the club song. As the pupils pass to the tables for games, record the attendance and have the president give to each secretly the password for next week. (See beginning of next lesson.)

4 Play Period

For play this week use table games such as jackstraws, anagrams, checkers, parchesi, picture puzzles, dominoes and let the children choose the games they wish to play. This will allow opportunity to practise cheerfulness, especially on the part of those who do not win in the games.

In some of the lessons a definite place has been suggested for prayer. Where that has not been done, the leader should introduce prayer when the atmosphere and attitude of the class make it appropriate. Some groups may find it fitting to have the prayer at the very close of the session.

FOURTH MEETING

Keeping Peace

Password: Merry Heart.

To the Teacher: The purpose of this lesson is to lead the pupils to obey God's law of keeping peace because peaceableness helps to make home beautiful.

Materials for This Meeting: Those needed to continue the handwork of preceding meetings, and the songs, " Home, Sweet Home " and " The Dearest Spot on Earth " (both of which may be found in *Heart Songs*, published by the World Syndicate Company, New York, and in other collections of old songs), Bibles, blackboard, the " temporary " poster of God's rules for a beautiful home, materials for dramatizing the story of the Pilgrims.

Program

1. Work Period: approximately 60 minutes
2. Business: approximately 5 minutes
3. Instruction: approximately 30 minutes
4. Play Period: approximately 25 minutes

1 Work Period

The work of preceding meetings is to be continued today, namely, the present-day house, log cabin, scrapbook house, and any other unfinished work. A happy, agreeable atmosphere among the workers can help to foster the habit of peaceableness. The conversation of the children, too, may afford opportunity now and then for the teacher to make some suggestion in this direction.

2 Business

As at the preceding meeting. Remind the children that they are on their honor to make an honest effort to live up to the club name. Sing the club song, " Help and Smile " (page 21).

3 Instruction

a. Songs. " Home, Sweet Home " (stanzas 1 and 2)
" The Dearest Spot on Earth " (first stanza)

b. Conversation. (Ask a pupil to write on the blackboard two ways we have so far discovered by which the members of a family may transform a house into a good home.) Another way to have a good home is to be peaceable. (Have the following verses found and read by indi-

vidual children: Mark 9 : 50, last clause; Romans 14 : 19; Matthew 5 : 9.) You see, keeping peace is one of God's laws for happiness.

c. Stories. You remember the story of Joseph and his brothers. What broke up the peace of that family? What made peace and happiness again?

In Marblehead, Massachusetts, four brothers lived together. One day they had a quarrel and one brother said, " If I can't have my way I'll go off, and take my share of the house with me."

The three brothers did not give up and the next day the one brother came with workmen and measured the house, dividing it into quarters. They sawed, cut, and took one quarter away to another place and the brother lived alone.

What was left of the house looked like a large cake with one quarter cut out. All the people of Marblehead, knowing of the quarrel, gave it the name of " Old Spite House." [1]

d. Conversation (continued). If you knew a boy or girl who was pleasant and agreeable when playing with or visiting friends but cross and quarrelsome with his own brothers and sisters, what would you say of him? Suppose you had just become acquainted with a certain boy or girl and went to his house for the first time. If you found that your new acquaintance was courteous and pleasant with his brothers and sisters, how would you feel toward him? What do we gain by being peaceable? (1) Good times. (2) Friends. (Let the children make other suggestions. Have them discuss whether more is gained by being peaceable than by quarreling.)

e. Story. (Tell the following as a " guess who " story.)

Abraham and Lot

Two men were talking about a serious matter. One was a young man; the other was older. Both owned cattle and had herdsmen to take care of their cattle. They had come into a new country to establish a home. God had promised the older man that he should be the founder of a great nation in that country.

Now the older man and the young man had a problem, for the herdsmen who took care of their cattle were quarreling over the pasture-lands. The shepherds of each wanted the best land for their master's flocks, and much unpleasantness had arisen. The older man saw that something must be done to stop the quarreling, for they could not get along well that way. So he said to the young man: " Let there be no strife between your herdsmen and mine. You see the land that is before you. Let us separate. If you will take what is on the left, I will go to the right; or, if you take what is on the right hand, then I will go to the left. But let us separate and avoid this quarreling."

So the young man looked about him and saw a fertile plain, and he chose that, and took his herdsmen and his cattle and settled in that

[1] Told by Edith Glen in *Pilgrim Elementary Teacher*, November, 1917.

section. And the other man settled in the land of Canaan and lived in peace and was prosperous. Who were the men?

f. Conversation. Ask, How did Abraham keep peace? (By dividing and refusing to quarrel over the question as to who had the best.) Refer to the story of Isaac the Peacemaker (Course V in the International Graded Lessons) and ask those children who have had that lesson in the church school to answer the question, How did Isaac keep peace? (By giving up.)

Ask, What do you think about teasing? Call attention to how the person feels who is teased, and discuss the difference between teasing and real fun. Bring out in the discussion that teasing makes fun for only one person, and that is selfish, and, besides, it is rather a poor kind of fun. Which would you rather be, a tease or a merrymaker?

The Tease

A boy was teasing his sister and her playmate one day. The girls were playing house and were setting up some doll furniture in a large packing-box they had obtained. The boy sat on a fence kicking the box and shaking it, and when the girls went into the house for more playthings, he quickly took out everything they had placed in the box and scratched up the wall paper.

Presently the girls came back and looked wofully at the wreck, and begged of the boy,

"Won't you please go away and let us play? We want to make a doll house."

"I have a right to stay here, if I want to," retorted the boy.

Just then the Angel Who Believes in Real Fun came along and saw what was going on.

"Why are you sitting here quarreling when you might be having a good time?" he asked the boy.

"Oh, I'm having fun teasing the girls," the boy replied.

"Having fun?" asked the angel. "How queer, I never would have guessed it. Where I come from when we are having fun there are laughter and bright faces, and everybody's happy. I'm glad you explained that you were having fun, for I surely thought you were quarreling, and isn't it a pity not to know the difference between fun and quarreling? Besides, it takes much more mind to be a merrymaker than to tease."

Ask, How can we keep peace in our homes? Present problems as:

A girl was playing with her brother's erector set. When he came home and found her with it he was just going to complain when a voice inside him said — (Let the children finish the sentence. Write the most fitting suggestion on the blackboard.)

Another day when the boy came home, he found that his sister had lost some of the screws which belonged to the erector set. He was very

angry and before waiting a minute to think he began scolding his sister for not taking care of his things. He spoke so crossly that his sister became angry, too, and for every cross word she spoke he said one in return. They kept this up until they both felt very miserable.

I can think of two ways by which this quarrel might have been prevented. Can you? What would have been a good thing for the Marblehead brothers to do instead of staying away from each other? (Advise " making up " quickly. Following is a suggested list of ways of keeping peace:

1. Be generous.
2. Respect the rights of others.
3. Count ten before speaking a cross word..
4. Look for the funny side and the sunny side.
5. Be quick to " make up."
6. Refuse to quarrel.

Ask a pupil to find and read from the Bible Proverbs 16 : 32,

> He that is slow to anger is better than the mighty;
> And he that ruleth his spirit, than he that taketh a city.

Ask another pupil to find and read Proverbs 15 : 1,

> A soft answer turneth away wrath;
> But a grievous word stirreth up anger.

Also Ephesians 4 : 32,

> Be ye kind one to another, tenderhearted, forgiving each other.

Ask, What rule shall we add to the home poster this week? KEEP PEACE.)

4 Play Period

For the fourth, fifth and sixth meetings it is suggested that a dramatization of the landing of the Pilgrims be worked out. Work on the first and second scenes today.

Tell the story of the days while the *Mayflower* lay at anchor in Cape Cod Bay and later in Plymouth Harbor, of the dreadful hardships of the Pilgrims, of the building of the town, the meeting with the Indians, and so on, finishing with the first Thanksgiving. Plan the scenes with the children and give out the parts.

The children should be encouraged to find out all that they can about their parts by reading at the library and by looking up pictures, and they will probably be able to get all the costuming necessary — just enough to suggest the parts. Paper shoe-buckles, wide paper collars for the men, paper kerchiefs and caps for the women, and a few paper feathers for the Indians, if real feathers are not available. The stage settings may be imaginary, unless the children wish to carry out some ideas of their own. If possible, the conversation should be spontaneous

on the part of the children. This can be done if the children are thoroughly familiar with the story and the action.

The following is a suggested outline of four scenes. Some of the facts given in the outline are for conversation only.

Scene 1. On board the Mayflower at anchor in Cape Cod Bay

Pilgrims gather in the cabin to sign the "Compact." They then confirm Master Carver, who has been their ship's governor, their governor for one year. A party is organized under Captain Miles Standish to explore inland, with the purpose of choosing a site for a town. The exploring party leaves. Men are sent ashore for wood and water. Signal fires are seen on shore, saying all is well with the exploring party. Signal guns are heard, which is the sign to send boats to bring the party back to the ship. Many people are sick and four have died. Party come on board, bringing a big ship's kettle and a supply of corn which they have found. Report that they saw an Indian and followed him ten miles inland; saw deer; found good water and a harbor which they called Plymouth. The latter is chosen as a site for their town. After thirty-five nights at anchor, the *Mayflower* sets sail for Plymouth Harbor.

Scene 2. December to March, 1621, in Plymouth Harbor

All go on shore to refresh themselves, and the women to wash clothes. Common house is built first for storing goods. Ground is allotted to each of the seventeen families, the unmarried people having been divided among the families. Each family builds its own cabin. John Goodman and Peter Brown go hunting and do not return — fear Indians. Common house thatch burns. Sick people are in the house, but no one is hurt. Goodman and Brown return, frostbitten. Much sickness, many deaths occur. Every day or so a short file of men would be seen carrying a bier up Coles Hill, where the graves would be leveled so the Indians would not know of their depleted numbers. An Indian is seen in the distance. Tools are stolen from the woods by Indians. A ship's cannon is taken ashore and mounted as a protection from the Indians.

Scene 3. On shore

Samoset comes, and says, "Welcome, Englishmen!" Squanto is with him and tells the Pilgrims in broken English that the land they are on once belonged to the Patuxets and that no one will trouble them, as he is the sole surviving owner. Says he was one of twenty Indians taken to England in 1614, and that he has recently returned. Tells how some French visitors a few years before had been killed by the Indians, and immediately after a plague had come upon the Indians and had killed nearly all the tribes. Indians thought the scourge was caused by the wrath of the white men's God. They would be friends with the white men this time. Samoset goes away and brings back five friends. All leave bows and arrows outside of the town, as previously agreed. Bring skins as gifts for the Pilgrims, and return the stolen tools. The Pilgrims give gifts to the Indians.

Scene 4. The First Thanksgiving

Harvest has been gathered. The Pilgrims wish to thank God for his goodness to them. A hunting party is sent out, which brings in wild turkey. Massasoit and his braves are invited to a feast. They bring a deer as their contribution. Chief Massasoit brings his eldest son Wamsutta, whom he has had baptized into the Christian brotherhood under the name of Alexander, and his second son, Metacomet, baptized Philip. The women serve the feast. (At the conclusion, sing a Thanksgiving hymn that is familiar to the children.)

The following gives suggestions for working out scene one: The men of the *Mayflower* are gathered in the cabin around a table on which is the Compact and a quill pen (made of paper). Each boy in the group is given a name taken from the list of passengers on the *Mayflower.* Master Carver is in charge. The Compact is signed by each Pilgrim Father. A form of appointing Master Carver their governor for a year should be gone through with. Governor Carver asks Captain Standish to choose some men and go ashore to look for a suitable place for them to build their town. Captain Standish chooses his men, and the party leaves. Governor Carver asks other men to go ashore for wood and water, and they leave. A few women come into the cabin and sit down to knit. They tell of the signal fires that have been seen, and the purpose of the signal is brought out in general conversation. A man comes in and says the signal gun has been heard. Governor Carver orders the man to see that the boat goes ashore to bring the party back to the ship. Conversation follows about the sickness on board, and the four who have died. Perhaps some conversation may be introduced about Peregrine White, the baby that was born on the *Mayflower*, and about Dorothy Bradford, who fell overboard and was drowned while the exploring party was gone. The exploring party come in, bringing the kettle and corn they have found. They converse about what they saw and found. Governor Carver orders the ship to set sail for Plymouth Harbor, calling Master Jones into the cabin to receive the order.

(This dramatization will be fitting as a close for the " home " lessons with their suggestion of our debt of gratitude to the past and the building of the pioneer home, and it will also be an appropriate preparation for the study of the community, which is to follow. *Pilgrim Followers of the Gleam*, by Katherine S. Hazeltine, and *The Argonauts of Faith*, by Basil Mathews, will be helpful to the teacher in working out the dramatization. Were the pupils cheerful and peaceable about how the " parts " were assigned?)

FIFTH MEETING

A Generous Spirit

Password: Keep Peace.

To the Teacher: The aim of this meeting is to show that in early times people learned that generosity is one of God's laws, and to lead the pupils to manifest that spirit in their daily life.

Materials Needed for This Meeting: Those needed for handwork to be continued from preceding meetings and for new handwork to be introduced in today's work period, the songs "The Dearest Spot on Earth," "Help and Smile" (club song), "My God, I Thank Thee," and "Have You Had a Kindness Shown" (in *Worship and Song* published by The Pilgrim Press), and materials for Pilgrim dramatization.

Program

1. Instruction: approximately 20 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 35 minutes
4. Business: approximately 5 minutes

1 Instruction

If desired, the lesson may be presented first today. After the passwords have been exchanged at the door, direct the pupils to their seats for the instruction period.

a. Songs. "Have You Had a Kindness Shown, Pass it on" (first stanza)
"The Dearest Spot on Earth" (first stanza)

(Hold up the poster and say that we are going to discover another point which may be added to this poster.)

b. Story. This may be told as a "guess who" story, if desired, leaving out the prophet's name.

Elisha and Gehazi

I want to tell you a story today about the prophet Elisha and his servant Gehazi. Elisha was sometimes called the man of God, for that was a name often given to the prophets in Israel. A prophet was a good friend who helped the people in time of trouble and a wise adviser who got his wisdom from God and tried to keep the people true to God.

One day Naaman, a captain of the Syrian army, came with his horses, his chariots, and his servants and stood at the door of Elisha's house. Now Naaman was a leper; that is, he had the dread disease known as leprosy, of which he was slowly dying. His wife and friends were very sorry and wished he might be cured. Then a little girl who

worked in the home of the great captain said to her mistress, "If my master would go to Israel he would find a prophet there who could cure his leprosy."

So Naaman went to Israel. First he went to the king; but the king could do nothing for him. Then the prophet Elisha heard that a great Syrian captain had come to the land of Israel seeking a man who could cure his leprosy. And Elisha sent word to the king, saying, "Send the captain to me."

Thus it was that Naaman came to Elisha, with his servants and chariots and horses, in grand array. And Elisha cured him. Of course it was really God who cured Naaman, but God did it through Elisha.

When Naaman saw that his flesh was all healed and well again, he was overjoyed and said to the prophet:

"I pray thee, take a present from me."

But Elisha said,

"As Jehovah liveth, before whom I stand, I will take nothing from thee."

"Nay, but thou must," urged Naaman. "See what a great thing thou hast done for me. Take a present, I pray thee"; and from his chariots he brought forth silver and gold and beautiful garments. But Elisha firmly refused them all. He wished to give his help to Naaman, not to sell it, and so would take nothing in return.

As Naaman was about to depart he said, "Henceforth I will worship the Lord Jehovah." As he turned to go, Elisha said, "Go in peace." Naaman and his retinue had not gone far when they turned and saw some one running after them. It was Gehazi, Elisha's servant.

Now Gehazi had been present when the Syrian had called upon Elisha and had seen all that had happened and had heard Elisha refuse the presents. Gehazi's greedy eyes had seen the gold, the silver, and the costly garments, and his grasping fingers ached to get hold of them and to have them for his very own. Doubtless he wished he had been able to do what Elisha had done, so that Naaman could have offered him those gifts. He knew what he would have said had the captain asked him, "Wilt thou take a present for thy trouble?" He had seen Naaman put the gifts back into the chariot. "How foolish my master was!" he said to himself. Then Gehazi thought quickly. His eyes followed the chariots as they sped down the road, and when his master had gone into the house he ran as hard as he could run down the road in pursuit of the Syrians.

Naaman saw him coming, stopped the chariots, and stepped out to meet him, asking, "Is all well?" "All is well," said Gehazi. "My master hath sent me, saying, 'Behold two young men have come to me from the hill country of Ephraim. I pray thee, give them one talent of silver and two changes of clothing.'"

"Be pleased to take two talents," said the grateful captain, who would do anything for the man who had done so much for him. So he

tied up two talents of silver in two bags with changes of clothing and sent two of his servants to help Gehazi carry them to Elisha's house.

When they came to the hill which was near the house, Gehazi took the bags in his own hands and carried them the rest of the way himself. The other servants went back to their chariots and Gehazi cautiously hid his treasures in the house.

Then he went and stood before Elisha. The man of God looked at his servant and asked, "Whence comest thou, Gehazi?" Which is another way of saying, "Where have you been, Gehazi?"

And Gehazi replied, "Thy servant hath been nowhere."

"Did I not know," said Elisha, "when the man turned from his chariot to meet thee? Is this a time to accept money and garments? The leprosy which Naaman had shall come upon thee." And Gehazi went out from his presence a leper.

(Ask: What reward did Elisha get for curing Naaman? What kind of spirit did he show? What kind of spirit did Gehazi show? Which would you rather be like?)

c. (The story of the Widow's Mite might also be told briefly. Point out that a generous spirit is worth more than the gift itself.) "*The Lord loveth a cheerful giver.*"

d. Conversation. Who has the real Christmas spirit, one who keeps his eyes open to see how much he is going to get, or one who is more interested in giving Christmas cheer to others, and is glad for what is given him, no matter how little it is?

Would you like to have a friend give you a Christmas present just because he wanted to get one in return? Suppose you were invited to a birthday party. If you took a present just because you thought everybody else was going to, would that be a true gift?

But giving gifts is not the only way to show a generous spirit. Which person do you think is more respected, one who thinks only about getting his share or one who tries to see that others get their full share?

e. Story

The Forgiving Indian [1]

The story is told that in the early days of our country, when white men were just beginning to make their homes here, an Indian came one day to the home of an English gentleman and asked for food.

"I have no food to give you," said the Englishman.

"Can you, then, give me a little corn?" asked the Indian. But he was again refused.

He then asked for a drink of water, whereupon the Englishman exclaimed, "Begone, you Indian dog. You can have nothing here." The Indian gave the man a steady, searching look, then turned and walked away.

Shortly after this, the Englishman, who was very fond of hunting,

[1] Based on story in Cowdery's *Primary Moral Lessons*, now out of print.

lost his way in the woods. After wandering around for some time, he came upon an Indian hut at which he stopped and inquired as to which way he should go. The Indian asked him in, gave him supper, and persuaded him to stay all night, as he was a long way from home. Then, in the morning, this Indian in company with another Indian, offered to guide the man to his home. They walked steadily ahead, leading, while the other followed.

At length they drew near to the white settlement, and the Indian who had been so hospitable the night before turned and faced the white man, saying, " Do you know me? " " I have seen you," replied the man. " Yes," said the Indian, " you have seen me at your own door. When an Indian calls on you again, hungry and thirsty, do not say, ' Begone, you Indian dog.' "

Discuss how one may show a generous spirit at home. Let the children make suggestions. Following are some which may be included:

Be glad when brothers and sisters have something new.

Be glad when others are praised.

When dividing be more anxious to give others their full share than to have enough yourself.

When having a special treat save some for those who are not at home.

Forgive when offended. (If this lesson is used during the Christmas season, seasonal appilcations should be made.)

f. A poem

THE USE OF FLOWERS

God might have bade the earth bring forth
  Enough for great and small,
The oak-tree and the cedar-tree,
  Without a flower at all.

We might have had enough, enough
  For every want of ours,
For luxury, medicine, and for toil,
  And yet have had no flowers.

The ore within the mountain mine
  Requireth none to grow;
Nor doth it need the lotus-flower
  To make the river flow.

The clouds might give abundant rain,
  The nightly dews might fall,
And the herb that keepeth life in man
  Might yet have drunk them all.

Then, wherefore, wherefore were they made,
  All dyed with rainbow light,
All fashioned with supremest grace,
  Upspringing day and night;

Springing in valleys green and low,
And on the mountains high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not —
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;

To comfort man — to whisper hope,
Whene'er his faith is dim;
For who so careth for the flowers
Will much more care for him.

— *Mary Howitt.*

g. Song, " My God, I Thank Thee," in *Worship and Song.*

2 Work Period

Let the children manifest a generous spirit by making articles for mothers or for use of the family as a whole, choosing from the following suggestions:

Paper Beads. Materials: Colored wrapping-paper and magazine pictures, glue, shellac. Tools: Scissors, rulers, pencils, steel knitting-needles or hatpins, brush for shellac.

Colored pictures cut from magazines and colored paper make up into very pretty beads. Choose paper not too stiff and heavy, as such paper does not roll well. Figure 9 shows how to mark the paper for cutting, each piece being six inches long and one inch wide at one end and tapering to a point at the other end. These pieces should be marked carefully, so that the point is exactly opposite the middle of the one-inch end, to make the finished bead symmetrical. It would be wise to have the papers marked off ready to cut before the club meeting, as this requires time and care.

Beginning at the one-inch end of a strip, roll it tightly around a steel knitting-needle or a hatpin, glue the point down securely and slip the bead off. String on a double thread and shellac. A glass bead might be put between each paper bead when stringing.

Flower Pots. Materials: Tin cans, paint, paper, shellac. Tools: Hammers, pencils, paint-brushes. Any kind of tin can may be used for these flower-pots, but the low, wide cans make up more attractively than the tall ones. Cans having covers that are pried off are best, because of the finished edges. If cans are used that have the tops cut out, pound down the sharp edges with a hammer, being careful not to pound the can out of shape.

Be sure the can is free from grease before painting, as paint will not adhere to greasy tin. Paint with enamel or with house paint. When dry, a simple border may be put on with paint of another color, or a border design may be worked out in colored paper carefully glued on

and covered with shellac when dry. Figure 10 gives a few border suggestions.

To make the border, cut a strip of paper just long enough to fit around the can. Divide this paper into the desired number of parts by folding in half, in half again, and so on, and work out a simple design. If the border is to be painted on, hold the paper pattern around the can just below the place to be painted, and use it as a gauge in marking the design on the can. A pointed brush with the point cut off, or a regular lettering brush should be used for border work.

Bonbon dishes may also be made from tin cans. For these, choose cans with covers that fit on. Paint the outside and decorate the cover with a painted design in the center, or cut an appropriate colored design from a magazine and glue it in place. The paper decoration should be covered with shellac when dry. Cut a circular piece of white tissue-paper to use as a lining for the dish, and fringe it around the edge.

Painted Pin Trays. Materials: Covers that pry out of cans, and paint. Tools: Paint-brushes. Paint the covers with white or cream enamel or house paint, and when dry paint or glue on a simple design.

Painted Spice Jars: Instant Postum containers may be painted for use as spice jars. Either paint on the names of spices or apply gummed stickers.

Care of Paint-Brushes. After using paint-brushes, wipe off as much paint as possible with a newspaper, then clean with turpentine or kerosene. Small brushes may be cleaned with soap and water.

Match-box: Use a small cocoa can for this match-box. Cut an opening in one side of the can as in figure 11. This opening should first be marked out with pencil. Punch a hole for fastening the box to the wall, and paint the can. A container for burned matches may be made from another can.

Carrot Hanging Basket: Select a long, plump carrot, and cut off the end about four inches from the top. Scoop out the inside, being careful not to injure the parts from which the leaves grow. Fasten strings to the carrot so it will hang upside down. Keep filled with water, and soon the leaves will appear and grow upward, forming a beautiful hanging basket.

Sugar Scoop: Select a tall tin can and cut a piece of paper as long as the circumference of the can and as wide as the height of the can. Fold the two ends together and crease. Draw on the paper the pattern as per figure 12, and cut it out. Hold the pattern around the can, having the seam in the can come at A, which will be the center of the front of the scoop, and mark the pattern on the can with a pencil. Cut the tin on the pencil line with old shears.

From the discarded tin, cut a straight piece $3\frac{1}{2}$ x $\frac{3}{4}$ inches for a handle. With pliers turn each end of the strip to a right angle one-half inch from the end; solder the handle in place. Figure 13 will show the finished scoop.

General Directions for Soldering: To prepare acid: Buy one ounce of muriatic acid (not chemically pure) and add to it as many zinc scraps as the acid will dissolve. Add four parts water to one part acid. (Caution: Pour *water* into acid very slowly.) A stick with a small piece of cloth wound around one end may be used for applying the acid. Good soldering acid might be bought from a tinsmith. Commercial acid does not usually give good results.

To Tin Soldering Iron: File down the entire point until smooth and bright on all sides. Heat the iron to about the heat of a flatiron (not to red heat) and brush lightly with acid. Wipe off on a wet cloth. The point will now be shiny, bright and smooth, with a coating of solder. This process is called tinning. The secret of good soldering lies in having the point always well tinned. Heating the iron too hot will burn off this tinning, in which case the entire process must be repeated.

To Solder: Have all surfaces free from grease and dirt. Brush the spots to be soldered with acid. Arrange the article so that it will rest firmly with the two surfaces to be soldered in contact. Heat the iron, take up a drop of solder on the point, and apply to the parts to be soldered together. The solder will run around and between the parts, following the acid and the heat. Heat the iron from time to time as necessary, always being careful not to heat it hot enough to burn the tinning off. Do not use too much solder — a little is usually sufficient. A little experience will show how best to handle the solder with smoothest results.

You will not be able to make all of these articles; but if you can have materials for several and can let the boys and girls choose which they will make, the work will more completely carry out the spirit of the lesson. Only a part of this hour needs to be spent on this particular gift work. The rest of the time may be devoted to the work on the houses. If the painting of tin cans is undertaken, put on the foundation color today, as that needs to dry before the decorating is done.

3 Play Period

Continue the dramatization of the story of the Pilgrims, acting scenes three and four at this meeting. (See fourth meeting.)

4 Business

As at other meetings. Add the rule BE GENEROUS to the home poster. Don't forget to collect the pictures of a happy family, suggested at the second meeting. Sing the club song, "Help and Smile." Record the attendance and have the president give out the password, which you will find at the beginning of the sixth meeting.

SIXTH MEETING

Being Thoughtful

Password: G–E–N–E–R–O–U–S.

To the Teacher: The aim this week is to develop thoughtfulness because that, too, is one of God's laws for a beautiful home.

Materials Needed for This Meeting: Those required for handwork continued from preceding meetings. In addition, the cardboard for poster (used also at the second meeting), blackboard, the picture of "Washington and His Mother."

Program

1. Instruction: approximately 20 minutes
2. Business: approximately 5 minutes
3. Work Period: approximately 60 minutes
4. Play Period: approximately 35 minutes

1 Instruction

a. Conversation

(Present the poster and review the topics. The final rule, BE THOUGHTFUL, will be added to the temporary poster this week, and it will now be time for the committee to choose the picture for the permanent poster and print on the rules for a good home. This may be done during today's work period.)

b. Story

The Last Supper

Most of you have heard about Jesus' twelve special friends who helped him in his work. We call them his twelve disciples. They went from village to village with Jesus, while he told the people about God and how they should live; and they saw him heal many who were sick or lame or blind. Jesus was very anxious that these twelve helpers should be prepared to carry on his work after his death, for he knew that he would not always be here himself, and that he would have to depend upon his disciples to keep on telling the people in different places what things were right to do and how they could obey God's will. Of course, if these disciples were to help others to follow Jesus sometime, they themselves must first learn how to be true followers.

Some of you have read the stories of King Arthur and you know that when a man became a knight he had to take certain vows. Now there were certain ways in which Jesus wanted his disciples to act, which were

very similar to the rules of King Arthur's Round Table. But he did not give them the requirements all at once; instead, he hoped that as they traveled with him, and camped with him, and worked with him, they would learn something each day.

He had different ways of teaching his disciples what they needed to know. Sometimes he talked with them. Sometimes he just did something which showed them a standard of discipleship.

I am going to tell you of one of those times when Jesus taught them something by acting instead of talking. That is, he did something first. Afterwards he said something. It was near the end of Jesus' life. In fact, it was the last time he had supper with his twelve disciples.

They did not know that it was to be his last supper with them, but he seemed to know it. They had met in an upper room of a certain house and were gathering around the table when the question came up as to where each should sit. The seat nearest to Jesus would be the seat of honor, and an argument arose about which one of them was the most deserving of that honor.

Jesus heard what they were saying, and felt that they were not yet thoroughly initiated as disciples. From what they said he saw that they were quite mistaken in their ideas of what makes a man great enough to have a seat of honor.

Now in that country, when a guest arrived at a home it was customary for a servant to bring a basin of water and a towel, and bathe the visitor's feet. That seems a strange custom to us, but those people wore sandals and, as the roads were hot and dusty, the traveler's feet would get very tired.

Now when Jesus heard his disciples arguing about who was greatest he listened for a while and then he did something. He took a basin of water and a towel and went around and bathed the feet of each one of the disciples. They were quite surprised and they were ashamed that they had not thought of doing that for him.

One of them, Peter, said, "Thou shalt never wash my feet." But Jesus said, "Whosoever would be first among you, shall be the servant of all."

And quick as a flash the disciples realized that while they had been arguing about who was the greatest, they might have been showing themselves great by making Jesus, and each other, comfortable.

c. Conversation (continued)

Jesus performed that act to show one of the requirements of being his disciple. (Ask, Can you state that requirement in two words? Try to lead to BE THOUGHTFUL as the lesson Jesus taught. State that we really would not think a man very great if he did not do things for others.)

d. Story

George Washington and His Mother

When George Washington was a young boy he wanted to go to sea as a sailor. He became acquainted with the captain of a vessel and went to him and asked for work on his ship. The captain hired him, and George was delighted. His mother, however, did not wish him to become a sailor and felt very sad about his leaving home.

But George was quite satisfied with his plans. He packed his sea chest with such clothing and treasures as he wished to take with him, and when the day came on which the vessel was to sail for some far-away port, George carried his chest down to the wharf and aboard the vessel. Then he remembered how his mother had looked when he said good-bye. He realized that she was disappointed in him and that while his sea voyage was to be a great pleasure to him, his mother would be unhappy all the time he was gone. Then he made a sudden decision. Instead of going on the ship he went home, and told his mother that he had changed his plans and would stay at home as she wished him to do.

e. Conversation (continued). Which do you think was worth more, the sea voyage, or being thoughtful of his mother?

(Show the picture of Washington and his Mother and discuss it.)

How can boys and girls today be thoughtful of their mothers? Ask them to suggest ways, such as

a. Hanging up caps and coats.

b. Putting away books and games.

c. Taking off rubbers before going into the house.

d. Planning birthday surprises for her.

e. Doing errands and chores cheerfully.

f. Being on time for meals.

g. Behaving well when away from home.

Most of these points apply to thoughtfulness toward fathers also, and a few more might be added.

Of whom else should we be thoughtful? (Consider elderly people and the blind and the lame. Bring out the point that showing respect for those who are older, even if they are well and strong, is one way. List ways of showing respect for those who are older.

(Ask: If your next-door neighbor were seriously ill, what would you do about playing? Bring out that it is a nice thing for children to be thoughtful at such times, and state that one might choose only games that are quiet so as not to disturb the one who is sick.) You know people really ought to love to have children in their neighborhood, and children can have plenty of fun without making themselves a nuisance.

How may Junior boys and girls be thoughtful of younger brothers and sisters? Add the rule, BE THOUGHTFUL, to the poster.

2 Business

Collect pictures of a happy home, and in addition announce that next week there will be a surprise (a new club). Sing the club song and than proceed with the handwork.

3 Work Period

The handwork of these first six meetings should be entirely finished today. If it is not, take an extra session to finish it up before beginning the "Community" lessons. The doll house and scrapbooks need not be given away until lesson 8. The "home" gifts should be disposed of now. Some samples of gifts may be saved for the exhibit (twenty-sixth meeting.)

4 Play Period

Continue the Pilgrim dramatization, making this a final presentation of the parts practised at preceding meetings. Have the president give out the password for next week.

TOPIC II

OUR COMMUNITY

SEVENTH MEETING

A Helpful Town

Password: Ready Helper.

To the Teacher: The aim in this lesson is (1) to show that towns and cities are based upon the law of helpfulness, and that we have them because people find that there are advantages for all in being thus organized; (2) to create interest in the local town by suggesting our debt to the past and by making observations as to its present helpfulness. This is a preparatory lesson for the group of lessons on helpfulness in the community. In subsequent lessons of this group we shall study in detail what makes one a helpful citizen of a town.

Two alternative programs, A and B, are offered for this week's session. Program A includes observation trips around the town. The length of time needed for these trips and the day on which they are taken will depend upon local plans. They are, however, an important feature of the course. If no more than one hour is needed for them, the second hour of this session may be devoted to them. If this meeting takes place on Saturday morning, the morning session may be limited to one hour and the trips be taken in the afternoon of the same day. If some other than the regular day is necessary for the trips, then the second program given should be followed. In case it is not at all possible to include the actual observation feature of the program, provision is made in the instruction suggestions below for an imaginary trip. Throughout this group of lessons the community is referred to as a town. If the local group lives in a city or village, the leader can readily substitute the appropriate term.

Materials Needed for This Meeting: Blackboard, a Christian flag, typewritten copies of the song, "Neighbor Mine," and, if the second program is followed, the materials required for the work period suggestions.

Program A

1. Instruction: 1 hour
2. Observation Trips: 1 hour, or more

Program B

1. Instruction and Business: 60 minutes
2. Play Period: 40 minutes
3. Work Period: 20 minutes

PROGRAM A

1 Instruction

How Towns Grow

We live in the town of ——. But this town was not always here. It was built up. Suppose you were a band of pioneers going into an undeveloped region to start a new settlement. What would you have to do first? What buildings would you erect first? What next? The usual development may be illustrated by suggesting a farmer settling in a new locality, taking up land, and building his house. Other families come. Then somebody sees an opportunity for business, so perhaps a store is opened up. This is followed by other lines of business for which there is a need. Then somebody realizes that they need a church, so a group of people band together and build one and ask a minister to come.

In time, a great many families have taken up their homes in that region and they realize that they need to be banded together to get some advantages which one person alone cannot get for himself. For instance, the parents want their children to know something; therefore, the people band together and build a schoolhouse and start a school for everybody. That makes it possible for all the children of a large family, even if they are poor, to go to the same school, have the same teachers, and the same lessons as an only child in some other family, for the expense of maintaining the school is divided fairly. There are other advantages, too, in having a town government. One is that it makes it possible to have a good fire department, and that makes the people's property safer. It sometimes happens that the trees of a certain district are attacked by a destructive insect, and it is much more possible to get rid of the enemy if the town government takes charge of it than it is if the work is left to each landowner to do of his own accord and in his own way.

Even to have good roads and sidewalks requires that the people band together and have some form of government. They would have a hard time getting downtown after a heavy snowstorm or getting supplies delivered at their homes if the town government did not send a snow-plow around.

There is another reason, too, why early settlers band together. They realize that each family has rights, and that there are some people in the community who will not be fair to the others unless compelled. By having a government they can make laws or rules which will be a help to everybody. They establish these laws in order to make the town a good one in which to live. After a while, some of the towns grow so large and have so much business that they become cities.

The Pilgrims at Plymouth

The Pilgrims, when they settled at Plymouth, realized very early that they needed to band together in order to get along well. Do you remember how soon they organized a form of government for them-

selves? Even before their homes were built on the New England shore they drew up the Mayflower Compact, in which they organized to work together for the advancement of their Christian faith and the honor of the king and country. (Show the children the original form of the covenant, which follows):

The Mayflower Compact

In ye name of God Amen. We whofe names are underwriten, the loyall fubjects of our dread foveraigne lord King James, by ye grace of God, of great Britaine, Franc, & Ireland king, defender of ye faith, &c.

Haveing undertaken, for ye glorie of God, and advancemente of ye chriftian faith and honour of our king & countrie, a voyage to plant ye firft colonie in ye Northern parts of Virginia. Doe by thefe prefents folemnly & mutualy in ye prefence of God, and one of another; covenant, & combine ourfelves togeather into a civill body politick; for our better ordering, & prefervation & furtherance of ye ends aforesaid; and by vertue hearof to enacte, conftitute, and frame fhuch juft & equall lawes, ordinances, Acts, conftitutions, & offices, from time to time, as fhall be thought moft meete & convenient for ye generall good of ye Colonie; unto which we promife all due submiffion and obedience. In witnes whereof we have hereunder fubfcribed our names at Cap-Codd ye .11. of November, in ye year of ye raigne of our foveraigne lord king James of England, France, & Ireland ye eighteenth and of Scotland ye fiftie fourth, Ano Dom. 1620.

You see, they knew that they must have some rules and regulations in order to make their colony a success. If each Pilgrim had just gone his own way and thought only of himself, we can all understand that the colony would not have developed as it did. One man alone cannot do much for himself; he needs the help of others.

A Bit of Local History

How did our town start, how old is it, who were its first settlers, and how did it grow to be as it is today? Those are questions which I want you to help me answer. (The leader should at this point give a brief history of the local community, using information which the children have. Make it a cooperative story.)

The Most Helpful Town the Best Town

Ask, Why do people move from one town to another? (Point out the expectation of better opportunities, which is another way of saying that some towns are more helpful than others.) I wonder if our town is a helpful one. (Suggest that the group take an imaginary trip and

have the children mention, while you write on the blackboard, helpful workers they would see in the town. Include storekeepers, policemen, firemen, street workers, factory workers, teamsters, car men, postmen, nurses, doctors, teachers, ministers, librarians, bankers, and others, and any helpful organizations such as churches, hospitals, associated charities, Y. M. C. A. Follow this with a question as to what the government does that is helpful to the people. The work of the different officials should be considered. This discussion will depend upon local conditions.) How would you like to build a model of a helpful town? (Show patterns in the back of this book.)

A New Club

For several weeks we are to study how the citizens of —— (your town) can make this a good town in which to live. We are to have a government on a small scale with town officers, and the business of the town will be the business of running these meetings. (If the children live in a city, organize a city instead of a town.) What shall we choose for a name? Here are some suggestions: The Junior City, The Junior Township, The Junior Civic League, Junior Citizens. We must also choose our work and officers.

(This organization should be effected by the vote of the children, and its activities should be decided upon by their vote as far as possible, although the teacher will make suggestions and guide them. There are four lines of activity which would naturally be the responsibility of this club: (1) the construction of the model of a helpful town, (2) the investigation of helpfulness in the actual city, (3) acts of helpfulness in the city on the part of the members of the club, (4) direction of the affairs of the club. The latter would be an experience in self-government. Suggest this work to the children and then say that we shall have in our Junior town such officers as we need for our work, but we will try to pattern after our local government as far as is possible.)

What shall we include in our model? What official will have charge of our schools? What shall we call the officer who plans our playground, the one who lays out the streets? (A street department, represented by one or more pupils, will lay out the streets. A park department will be responsible for the playground and the common, if the latter is included. A school department will decide how many school buildings are desirable and be responsible for constructing them. A building commissioner, or commissioners, can grant permits to those who wish to put up buildings. Individuals may petition the building department for permits to erect houses, stores, a church and other buildings. A purchasing agent can cooperate with the teacher in procuring the supplies necessary for the work of the club, reporting expenditures at the meetings. A moderator will conduct a business meeting each week. A clerk will take care of the records, including the minutes of these meetings, a record of the work done, reports and a registry of the citizens, and will post notices of the

meetings or send them in for the church calendar. Now elect the officers.)

For investigating helpfulness in our town and for planning ways by which we may show helpfulness, we shall need scouting committees. (It should be arranged that every child serve on one of these scouting committees.) The scouts are to scour the community in search of helpful work that is being done, and opportunities for boys and girls to help, upon which they will report. This activity will involve trips to different parts of the city under leadership. Send different groups to different places. For instance, one group may investigate the community water supply; another, the parks or any work done by the park department. A third group may find out what its board of health does; another, the fire department, and this latter group may also report on helpful service of the police department. One of the groups may report on the number of schools. These are only suggested divisions and more than one sphere of investigation may be assigned to one group. For instance, the group reporting on the schools may be combined with the one investigating the fire department. The local leader will make such assignments as are fitting in that community. Helpful organizations in addition to government agencies should be observed. The teacher will make previous arrangements with those in charge of any places to be visited. Hospitals, Y. M. C. A. buildings, associated charities' office, churches, banks, doctors' signs, factories, and post-office will be noticed. A factory should be visited, and some other buildings. It may not be possible to go into all the places one would like to visit, but some can be observed from the outside and their work considered. These scouting committees should be numbered, as, scouting committee number one, scouting committee number two, and others.)

(Tell the following story):

Little Athens' Message[1]

Little Athens lived in a small American city. I am sure you have wondered if Little Athens really, truly was a child born in the Greek city of that name. You will have to guess at the strange story of how he and his father, alone now, came to make their home in this pleasant place. You know, however, a town of not many thousand people is large enough to support one business of blocking hats. Since they lived in the neat coachman's house in the rear of Miss Grace's premises, the father considered they were " comfortably fixed " with this fairly definite bread-and-butter arrangement of life.

Miss Grace had helped Little Athens in speaking English. She found him so well prepared in arithmetic, geography and history that he was equal to those of the upper grammar grades. In history he was happiest, for to him this subject was a fascinating story of the people

[1] By Anna Doan Stephens. Abridged. Copyright by The Peace Association of Friends in America. Used by permission.

who lived in neighborhoods, one to another, all around the earth. When his turn came to recite in Greek mythology or history, his English flowed easily, as he told of this great hero or that, of the time when their conquests were mighty in the earth.

Here was a chance to help Little Athens overcome timidity about his broken English! The teacher assigned as his work for the next lesson a talk to the class about Greece. "Of the Old Greece, Miss Ward?" "Of the Greece you care most for. Tell us the best thing you know of your country." Little Athens fairly beamed.

After school each day he was busy caring for the lawn and running errands for Miss Grace and her mother. Then, for one happy hour before bedtime, with their little prints and few books, the father and son took wonderful trips through poetry, pictures, and stories, back to old Athens. Tonight the father began in the pure Greek they always used together, "Son, I have wished as you grew older to tell you a message from your country. I have waited until you can appreciate it." They talked together long. After he had gone to bed Little Athens repeated to himself the message which had come to him from his country.

The next day Miss Ward called for his assignment in history. The boy arose before his class. "Boys and girls, I thought yesterday of how happy I would be today, for I could tell you of some great warrior or grand conquest in the old land of my birth. Whenever I do, I think I help us forget I am a Greek immigrant and that you are all trying to help me. I think you may admire in the greatness of my country of the past some of the power of war which you like so much in your American heroes. I think I can help us forget I am 'Little Athens' and came over steerage, and help us to think I am just another boy whose country was once grand and powerful too. But Miss Ward asked for the best I knew from Greece, so I give you this message of which I am growing more proud every hour.

"In Athens, long ago, boys were taught when they became my age, a pledge. They said it each day, believed in and tried to live by the vow. Fathers taught their sons, who, growing up, gave it in turn to their own boys. Each helped make the pledge true until Athens became 'Athens, the Beautiful.'

"'Pledge of the Athenian Youths'"

"'We will never bring disgrace to this our city, by any act of dishonesty or cowardice, nor ever desert our comrades; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city laws, and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the public's sense of civic duty; that thus in all these ways, we may transmit this city, greater, better, and more beautiful than it was transmitted to us.'

" I am away from Greece. My country of father's books and stories does not live today. But I wish to do the best my land has taught her sons. You are my friends, this my state and here is my own city. So every day like a Greek youth true to his own Athens, I will say this pledge for Junction City." With head high he began — " I will never bring disgrace to this our city by any act of dishonesty or cowardice," — slowly and clearly he continued, closing — " And I, Little Athens, may help ' to transmit this city, greater, better, more beautiful than it was transmitted to us.' Miss Ward, this is the best I have learned from Greece."

The children sat silent a minute. Miss Ward was not thinking of their charge's English. One of the boys began — " O Miss Ward, may he teach it to us? " A girl continued, " And it's for girls too, isn't it? " With Little Athens' dictation it was written on the board. Now, the pupils of this school had an organization with duly elected officers. They were installed that week, and the president's address, much to the surprise of the Greek lad, told of the Athenian pledge. A motion was carried that it be taken for their motto.

After school two of the biggest boys caught Little Athens, put him on the shoulders of a crowd, and they carried him down the street. " Nine Rahs for Little Athens " rent the air.

Surely the little Greek heathen was at home in *their* — yes, in *his* city.

The Christian Flag Salute

The Greek boy's pledge made him a helpful member of his city. We, too, have a pledge which, if lived up to, will make us helpful citizens of . . . (Call for the Christian flag salute:

" I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Question about the meaning of " service and love.") Service means helping. Then the salute calls for loving helpfulness. A helpful community lives up to the Christian flag salute. (Now have another scouting committee appointed to consult the pastor, a doctor, associated charities' secretary, teachers and parents for names of individuals whom this " town " may help. The teacher should previously enlist the cooperation of persons to be consulted.)

2 Observation Trips

The scouting trips may be taken during the remainder of the session or some special time may be planned for them. The leader of the club or one of the assistants should accompany each group. The trips should be made as pleasurable as possible. Where the groups have to cover considerable area an effort should be made to procure automobiles for them. Each committee should be instructed to report at the next town meeting.

PROGRAM B

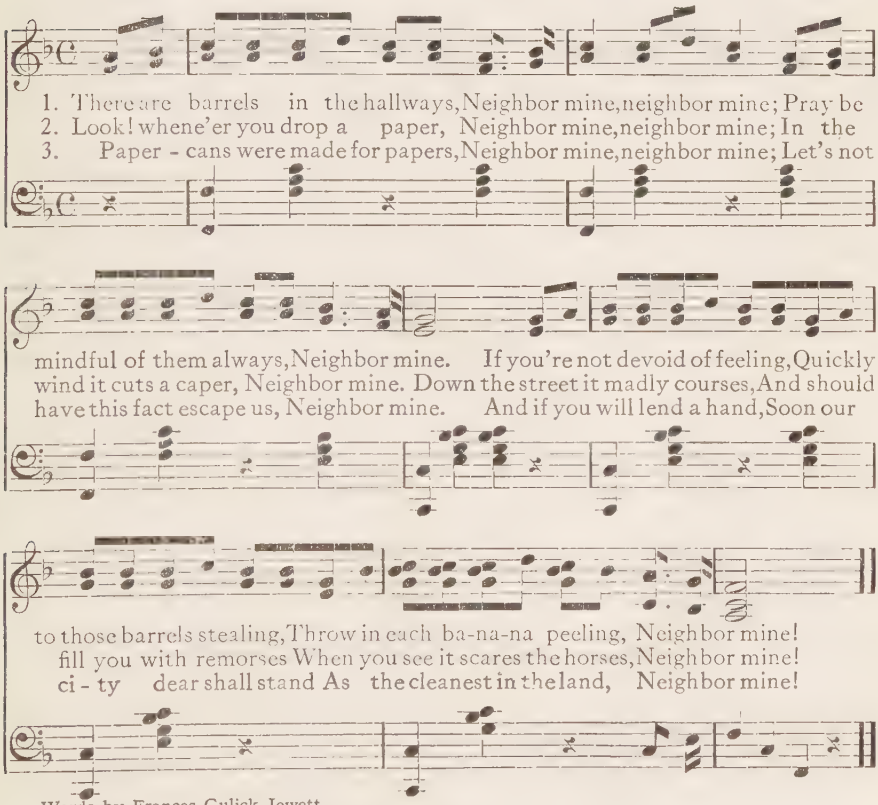
1 Instruction

As under A1, unless the scouting work is to be omitted. In that case, suggestions concerning that part of the work will be eliminated and more emphasis laid upon the imaginary trip suggested in the paragraph, "The Most Helpful Town the Best Town."

2 Play Period

If scouting or observation trips are not undertaken today, active games should follow this instruction period. "Going to Jerusalem," "Fruit Basket," "Spin the Cover," "Ring Toss," or games with bean bags may be chosen. Also, give out copies of the words of the following song to be used as a club song during the community lessons:

NEIGHBOR MINE!


1. There are barrels in the hallways, Neighbor mine, neighbor mine; Pray be
2. Look! whene'er you drop a paper, Neighbor mine, neighbor mine; In the
3. Paper - cans were made for papers, Neighbor mine, neighbor mine; Let's not
mindful of them always, Neighbor mine. If you're not devoid of feeling, Quickly
wind it cuts a caper, Neighbor mine. Down the street it madly courses, And should
have this fact escape us, Neighbor mine. And if you will lend a hand, Soon our
to those barrels stealing, Throw in each ba-na-na peeling, Neighbor mine!
fill you with remorses When you see it scares the horses, Neighbor mine!
ci - ty dear shall stand As the cleanest in the land, Neighbor mine!

Words by Frances Gulick Jewett.
From *Town and City*, published by Ginn and Co.

3 Work Period

If the second program is followed there will be about forty minutes for work. Begin work on the community model. This work is not difficult, but requires careful planning. The teacher, or teachers, should make the model first so that they may know thoroughly all the details. The planning of this work depends upon the size of the group. This will be a busy time for the building commissioner and also for the park department, for the former will have to grant permits to those who wish to " erect " houses, and the park department will need to plan the streets, the playground and the common. More than one pupil can work on each building. For instance, in making the engine house, one may construct the " body " of the house, another the roof, another the cupola.

If your group is so large that they cannot all work on this model at the same time, some may begin work on gifts suggested in the Eighth Meeting, pages 58-61.

Directions for Making the Model Community

Materials: Heavy colored papers or heavy wrapping-paper, paper for patterns (which should be prepared by the teacher in advance), cardboard, plain green wall-paper, brown paper for streets, crayons or watercolors, glue, twigs, sponge colored green, round pill-box, half of small rubber ball, short hatpins, pins. Tools: Rulers, pencils, scissors, compass, right-angle triangle.

The table on which the model community is to be set up should have a dark green cover. The wrong side of a roll of inexpensive wall-paper will do for this. The streets may be made of strips of brown wrapping-paper glued in place on the green paper foundation.

Each building, when finished, should be glued to a piece of heavy cardboard the exact size of the building If there is a piazza or entrance to the building, the cardboard should be cut to include that also. The weight of the cardboard will hold the building in place without gluing to the green foundation, which makes it possible to pack the community away when not in use. The green foundation, with the streets glued on, may be carefully rolled up.

Make the buildings of heavy colored papers, with doors, windows, and trimmings put on with crayons or watercolors. Heavy wrapping-paper may be used, in which case the whole building must be painted. The roofs should be of green, gray or red paper.

Working patterns and detailed directions for each building are given in the back of this book. Figure 14 (pattern supplement in the back of the book) gives the general form of the buildings, whether rectangular or square. In making the patterns for the buildings, draw each pattern in the form of figure 14, using dimensions given under A, B, C, and D for the particular building which is being drawn. When a building has a flat roof, omit the triangle D in figure 14, and put a tab in its place for gluing to the roof. In making the patterns for the square roofs and

the spires, figure 15, first draw a circle of the given diameter, draw the radius S-S′, then mark off with a compass the chords S′-S′ of the given length. Draw the chords and put in the dotted lines S-S′ for folding. The patterns for details are made by enlarging the small illustrations (figures 16–26) to the correct size. This is simply a matter of measuring and drawing right angles. In all the drawings the dot-and-dash lines are construction lines and the dotted lines are for folding.

A variety of private houses may be made from the square and rectangular foundations by varying the color and by the use of piazzas and one or more dormer windows. Other buildings may be constructed by combining different patterns; for instance, a Y. M. C. A. from the engine house, with a gymnasium ell made from the wing of the library; a tenement house from the post-office, with a piazza for each of the floors.

Benches for the park, or common, may be made of paper; flower-beds, from tiny artificial or paper flowers fastened to a cardboard foundation of the desired shape; drinking fountains and monuments, from modeling clay; a fountain for the front court of the school, from half of a round pill-box; flag poles, from short hatpins; tiny flags, from paper or thin cloth colored with crayons; trees, from twigs of the proper size and shapes to which are fastened bits of sponge which have been colored green. For street signs, fold a slip of paper to a right angle, print the name of a street on each end, run a long pin down through the fold, and stick the pin in the table at the proper place. Apparatus for the playground may be easily fashioned from cardboard and twine, and should include swings, seesaws, giant-strides, parallel bars, a sand-box, and a slide with steps up the back.

It is not possible for this book to tell you just how much of the handwork you can plan to accomplish this week or how you can best distribute it, because so much depends upon local conditions.

EIGHTH MEETING

Good Samaritans

A. Kindness to People

Password: (The password for this meeting may be the name which the children have chosen for their new club.)

To the Teacher: The aim in this lesson is to show that kindness is one of God's laws and that in the right kind of town the people are kind to one another; to provide opportunity for the pupils to practise kindness.

Materials Needed for This Meeting: Bible, *Worship and Song*, copies of the song, " Neighbor Mine," and materials for making gifts and the model community.

Program

1. Instruction and Business: approximately 30 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 30 minutes

1 Instruction and Business

a. Have the " town " song, " Neighbor Mine," sung by the class.

b. Tell the story of the Good Samaritan. Have this parable memorized while the lessons are on helpfulness in our community.

c. Tell the story of a modern Good Samaritan as follows:

Dr. Barnardo [1]

If you should go to England, you might visit the great Barnardo Homes, where boys and girls of the great city of London who have no mothers and fathers are given a place to sleep and something to eat and are cared for and taught, and then are sent out into our country and into Canada, where homes are found for them and they are given a chance to grow up into good men and women.

These homes were established by Dr. Barnardo, and you will be interested to know how God led him to start such a great work.

He was just a young man working in one of the city missions when he was called by God to his life's work. One night before shutting up the mission, he saw a poor little ragged urchin standing beside the stove, without hat or shoes or stockings. He said to the boy, " Boy, it is time for you to go home." But the boy never moved and never answered, and a second time Dr. Barnardo said to him, " My boy, it is time for you to go home." Then the boy said, " I ain't got no home." Dr. Barnardo scarcely believed the boy and asked him to go to his home with him.

[1] *From Children's Story Sermons*, by Hugh T. Kerr. Slightly adapted. Used by permission of Fleming H. Revell Company.

After he had received something to eat the boy told him his story. He said he had no father and no mother, no one to care for him, no place to sleep, and no place to go. "Are there more like you?" asked Dr. Barnardo. "Yes, lots of them," said the boy. "I'll show you some of them, if you will come with me." So about midnight the doctor and the boy went out into the street. After walking down a dark, back lane the boy pointed to a kind of coal-bin and said, "There's lots of them in there." The doctor stooped down and lit a match, but there was not a single boy there. He thought the boy was fooling him, but the little lad, quite unafraid said, "The cops have been after them. They are up on the roof." So the boy led the doctor up to a tin-covered roof, and there on that winter night, with the stars shining overhead, the doctor saw thirteen little boys huddled up asleep, one little fellow hugging close to his brother to keep himself warm, nothing under them but the cold tin roof and nothing over them but the starlit sky. The boy said to the doctor, "Shall I wake them up?" The doctor was about to say "Yes," and then remembered that he had one boy and didn't know what to do with him; so what could he do with fourteen? So he answered "No." But that night, out on the roof, Dr. Barnardo promised God that he would give his whole life to making a home for the lost boys and girls of London.

That was his first night with the boys. Last night there slept in the homes provided for them by this Christian doctor, in clean, white little beds, nearly five thousand boys and girls who were gathered off the streets of the great city.

d. Conversation. There are various ways of being a helpful citizen. We have seen some ways in which our town as a whole is helpful. Now we are to think about how each and every person may help to make this a good town in which to live.

A few years ago our American soldiers went to France to help the allied nations win the World War. But besides sending soldiers, our country sent also food and clothing to help those who had lost their homes and money and were unable to take care of themselves; so our nation came to be thought of as a big Good Samaritan. (Tell the following story:)

The Kindest Flag[1]

During the wonderful welcome that Paris gave to General Pershing's troops, our soldiers were touched and amazed to see groups of French children drop to their knees in the street as the American flag went by. They were orphans and refugees from the invaded districts, who had been succored and maintained through American effort and generosity, and their gratitude found spontaneous expression when they saw the "drapeau aux etoiles" — the starry flag that had meant so much to them already — come to float beside the tricolor in the defense of their country.

[1] From *The Youth's Companion.*

Some time before the entry of the United States into the war, an American relief worker in the north of France told of overhearing two little French girls in the village where she was staying. They were engaged in eager discussion as they bent over a school map with the flags of all nations printed as a decorative border.

"Which do you think is the most beautiful flag of all, Marie?" asked Jeanne, the younger.

"The American flag," replied Marie.

Jeanne was shocked. She had expected a different reply, as a matter of course.

"But, no!" she cried reproachfully. "You should not say that, Marie; and besides, it is not true. Our flag is the most beautiful!"

"Our flag, little silly," explained Marie loftily, "is not in the affair at all, any more than our mother would be if we discussed who was the prettiest lady we knew. One does not talk of family beauty. Therefore, the flag of the Americans, which shows the sky and the stars, is naturally the most beautiful."

"Yes," agreed Jeanne, still a trifle reluctant. "If you do not count France, the American flag is the most beautiful. Certainly it is the kindest flag!" she added reflectively.

How We Can Make Our Flag Stand for a Kind Country

That was a very fine compliment for our flag. But our country could not have been such a Good Samaritan to the children of France if there had not been a great many Good Samaritans scattered through all the cities and towns of the nation. Our country's standards and reputation depend upon you and me. What can boys and girls do to make our flag stand for a kind country? By being kind in their own neighborhood is one way.

(Show the Christian flag.) You remember that last week we saluted this flag. What words in that pledge, if lived up to, will help to give our country's flag a reputation for kindness? It is a splendid thing for a big, powerful nation like ours to be called a kind nation, for it is noble for the strong to use their strength to help the weak. (Call for the salute to the Christian flag.)

Here is a poem about a boy who was a Good Samaritan:

SOMEBODY'S MOTHER

"The woman was old, and feeble, and gray;
And bent with the chill of the winter's day;
The street was wet with a heavy snow,
And the woman's feet were aged and slow.

. . . . . .

She stood at the crossing, and waited long,
Alone, uncared for, amid the throng
Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of 'school let out,'
Came the boys, like a flock of sheep,
Hailing the snow piled white and deep.
Past the woman so old and gray,
Hastened the children on their way;
Nor offered a helping hand to her,
So meek, so timid, afraid to stir,
Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery street.

At last came one of the merry troop, —
The gayest laddie of all the group;
He paused beside her, and whispered low,
'I'll help you across if you wish to go.'
Her aged hand on his strong young arm
She placed, and so, without hurt or harm,
He guided her trembling feet along,
Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy and well content."

. . . . . .

— *Anonymous.*

Kindness to All

Let us think out a few reasons why we should be kind to foreigners: (1) Because many great men and women have belonged to their countries. (Tell about Madam Curie.) The Polish people gave us Madam Curie, therefore we would treat the Polish people well because of what they have done through her. (2) Because they have left their homes and feel strange in this country. (3) Because some day they may be great Americans and we shall be glad that we were kind to them. (4) Because they expect America to be a kind country. (5) Because if we should go to Europe we would want them to treat us kindly. (6) Because we are all brothers and sisters, with one great heavenly Father.

(Older people, little children, and the weak, should also be considered in the discussion. Mention specific acts of courtesy and, in the case of little children, of defense or protection.)

Here is something to do during the coming week. Observe all the pleasant things that happen to you because somebody is kind. If you are keen, you will find many instances. (Ask them to repeat with you:)

"True worth is in being, not seeming;
In doing each day that goes by
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth."

— *Alice Cary.*

Showing kindness is one way of making our town a helpful one in which to live.

e. Business. Now turn the meeting over to the boys and girls for the business. Have the meeting called to order by the moderator. Call for the minutes of the last meeting and the reports of the scouting committees. Then ask for reports from those who are constructing the model. Finally take action upon the report of the scouting committee that was to find names of people whom this " Junior town " might help. The service rendered should include other activities besides handwork. If there is sickness in a family, perhaps the " citizens " can take turns doing errands after school for a week, or they could chop wood or shovel snow for an aged woman who lives alone, or take the church calendar to a shut-in, or send a postal card to another. Some of the girls might take out a baby for an occasional airing, to help a busy mother. The scouting committees may be asked to be on the lookout for evidences of helpfulness in the town which they may report from week to week.

If you know of some one whom one or more of the children may help immediately by services similar to those here suggested, call for volunteers and let those few children perform that service instead of doing the handwork today. In that case, it would be better to let the play period precede the handwork.

f. Song, " Dare to be Brave, Dare to be True," making this a memory hymn to be learned while the lessons are on " Our Community." Prepare for next week's lesson by asking the children to find stories of birds or animals, which they may relate at that meeting.

2 Work Period

This week let the boys begin or continue work on the community model (described in last week's directions), while the girls work on gifts for other people, thus practising kindness. Next week the boys will give expression to the lesson on Good Samaritans by making bird or squirrel-houses or food trays, while the girls will take up the work on the model for at least a part of the next work period. Explain this plan to the children.

Following are a few suggestions for gifts from which a choice may be made:

Transparencies. Materials: Heavy colored paper, white paper for patterns, white and colored tissue-paper, glue, thread, or narrow ribbon, ink or paint. Tools: Pencils, scissors, rulers, compass, safety-razor blades, pens or paint-brushes.

Cut a circle nine inches in diameter from heavy colored paper. Draw a circle seven inches in diameter inside the first circle, with the centers concentric, to make a one-inch border or frame to the transparency.

To make the pattern: Mark off a seven-inch square on a piece of white paper, and divide each side of the square into seven parts. Connect all the opposite divisions with straight lines. On the one-inch cross-section paper thus made, draw in the pattern for the bird or land-

scape (figures 27 and 28), filling each square like the corresponding square in the illustration.

Cut out the pattern, place it on the colored circle so the edges of the pattern touch the inside circle, and trace around the pattern on the circle. With a safety-razor blade, carefully cut out all spaces showing white in the illustration. Make a second cut-out exactly like the one just made.

The transparency is now ready to be put together. When using the bird pattern, glue white tissue-paper over the back of the five white spots on the body of the bird, using colored tissue-paper over the five openings which touch the edge of the circle. Now glue the second circle to the back of the first, being careful to have all parts exactly match. This makes both sides of the finished transparency alike. Punch a hole in the top of the transparency, and put in a thread or narrow ribbon. The transparency is now ready to be hung in a window.

When using the landscape pattern, cover the sky with blue tissue-paper, the roof and ground with white tissue to represent snow. The marks in the foreground are put in with ink or paint after the transparency is completed.

Plant Sticks. Materials: One-fourth inch doweling, one-fourth inch white wood or white pine, paper for pattern, brads, paint, shellac. Tools: Pencils, rulers, scissors, coping saw, knives, hammers, file, gimlet, sandpaper, paint-brushes.

Make a paper pattern the exact size of the bird in figure 29. Trace the outline of the bird on a piece of wood one-fourth inch thick. White wood or white pine is best. Saw out the bird with a coping saw, or whittle with a knife. Be sure all edges are smooth. Sandpaper the bird, if necessary. The stick is one-fourth inch doweling cut in any desired length. Drive a small brad into one end of the dowel, and file the head of the brad to a blunt point on which the body of the bird will be forced. Make a hole in the bird shape at the point where the bird will be fastened to the stick, then force the bird down on the brad in the stick. Whittle the end of the stick to a point.

Paint as suggested in figure 29. Apply a coat of shellac, when dry.

Olive-bottle Vases. Materials: Olive bottles, stencil paper, or wrapping-paper and shellac, enamel paint. Tools: Pencils, rulers, scissors, safety-razor blades, paint-brushes (flat and pointed).

Select olive bottles of good proportions, wash clean and paint with enamel paint of any desired color. Set away to dry until the next meeting.

Have ready stencil paper, which may be bought or made from heavy wrapping-paper by covering both sides of the paper with shellac. Draw a simple design on this paper (figure 30 gives suggestions) and cut out the design on the pencil lines with a safety-razor blade. This cut-out design is a stencil.

At the next meeting, cut a strip of paper just long enough to fit

around the bottle and mark the paper into equal parts, to use as a gauge in putting on the design so that the units of the design will be equally distant from each other. Stencil the design on the bottle. This is done by holding the stencil against the bottle, and painting through the stencil. Be careful not to let the stencil slip, and hold the stencil close to the bottle so the edges will not blur. Wipe all paint from the stencil after putting on each unit.

Figure 31 shows a more elaborate design, but gives an idea of how a finished vase may look. Three or four units equally spaced around the body of the bottle would be sufficient. The bands around the bottle are painted on free-hand. If the bottle is first painted dark, the design should be light, and vice versa.

Picture Puzzles with Envelopes. Materials: Cardboard, colored pictures, heavy wrapping-paper, glue. Tools: Pencils, rulers, and scissors.

Picture puzzles may be made by pasting an appropriate colored picture on cardboard and cutting it in odd shapes when dry. Figure 32 shows how to make an envelope of heavy wrapping-paper to hold the puzzle. Fold on the dotted lines and paste the ends of the back of the envelope to the tabs.

Buzzers. Materials: Cardboard, heavy colored papers, buttons, string, glue. Tools: Scissors, pencils, rulers, compass.

Cut three cardboard circles, three and one-half inches, two and one-half inches, and one and one-half inches in diameter, to use as patterns. Punch a small hole in the center of each pattern. Have stiff paper of three different colors, say red, white and blue, for the buzzers. Using the patterns, cut out two three and one-half inch circles of blue paper, two two and one-half inch circles of white paper, and two one and one-half inch circles of red paper. Punch a small hole in the center of each circle.

Glue the red circles on the white circles, then glue the white circles on the blue circles, the centers of the circles being together. With a piece of twine one and one-half yards long, thread together the two circles thus made with a button between as shown in Figure 33. Tie the ends of the twine together. Glue the inside edges of the two circles together.

To operate: Place the third finger of each hand in one of the loops. Twirl the string, pull the hands apart, then move them together. This will cause the string to twist and untwist and the wheel to spin with a buzzing sound.

Soft Yarn Ball. Materials: Cardboard, wool from old sweaters. Tools: Compass, scissors, large-eyed needles.

From heavy cardboard cut a circle three and three-fourths inches in diameter. Cut a hole one and one-fourth inches in diameter in the center of this cardboard circle.

Wool raveled from old crocheted or knitted sweaters or shawls is

fine for these balls. Use the wool double and in pieces about two yards long.

Hold one end of the wool on the edge of the cardboard circle, pull the other end down through the hole, up over the edge, down through the hole, and so on until the cardboard is covered with one layer of wool. Keep putting on layers of the wool until the hole in the center of the cardboard is full, at the last having the wool threaded on a needle. Now cut the wool around the edge of the circle. Figure 34 shows how the ball now looks. With a strong thread securely tie the wool close to the cardboard. Cut away the cardboard, and the wool will fluff out, forming the ball. Trim off all uneven places with scissors.

These balls are pretty if wool of several colors is used, putting on a layer of one color, then a layer of another, and so on. If three layers of one color are put on and the ball completed with another color, the finished ball will have a colored band going around the center.

The olive-bottle vases may be made for table decorations for a church supper, or as gifts to some individuals whom the children would like to remember. The plant-sticks and transparencies may be given just as gifts of appreciation or to shut-ins. The buzzers, yarn balls, and picture puzzles may be given as gifts to poor or sick children.

3 Play Period

Have the class act " The Good Samaritan " in pantomime.

Scene 1. The road to Jericho. (Stones and boulders may be represented by books and chairs with a covering thrown over them.)

Characters: Wounded man, priest, Levite, Good Samaritan.

As the scene opens, the wounded man is seen lying by the roadside, probably leaning against a large boulder. His dishevelled appearance and limp, exhausted attitude suggest his condition. As he lies there, a priest approaches. The priest suddenly observes the wounded man, and with a gesture of horror gathers his robes about him and crosses to the other side of the road. Similarly a Levite comes along. He glances at the man by the roadside, and holding his head high, scornfully, he, too, passes to the other side. As each of these men approaches, the wounded man turns his head weakly but anxiously in the direction of the footsteps. His attitude registers disappointment when the men pass without offering help.

After a considerable interval, the Good Samaritan appears. He comes upon the scene, leading his beast, which may be another boy, or the beast may be left to the imagination. Upon seeing the man in distress, the Good Samaritan starts in surprise, tosses his reins upon the animal's back, and rushes to the side of the injured one. He stoops and appears to be examining the injuries; then he rises, looks around and seems to be considering what can be done. He indicates by gestures that perhaps he can take the man on his beast. The wounded man

makes an effort to rise. The Good Samaritan assists him and helps him to get on the donkey's back (or to walk down the road).

Scene 2. The inn keeper is first seen on the stage. The Good Samaritan and the wounded man approach. The Good Samaritan, pointing from one to the other, makes the situation clear to the inn keeper. The latter helps the injured man to dismount, and the Good Samaritan takes money from his pocket which he hands to the inn keeper, after which he makes a parting bow and departs.

The above suggests how this would naturally be acted by the children. Any particular group, however, should be allowed to play spontaneously, the teacher acting as a guide. The principal need is that the pupils shall know the story thoroughly and feel its spirit. Costumes are optional, not necessary.

NINTH MEETING

Good Samaritans

B. Kindness to Animals

Password: Good Samaritans.

To the Teacher: The purpose of this lesson is to show the pupils that kindness to animals is practised in the best kind of town, and that that is one way to live up to Jesus' story of the Good Samaritan.

Materials Needed for This Meeting: Bible, copies of the song, " Neighbor Mine," materials for handwork continued from preceding meetings and in addition those needed for the bird-house and squirrel-house, *Worship and Song.*

Program

1. Business and Instruction: approximately 30 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 30 minutes

1 Business and Instruction

a. Have the " town " conduct its business meeting first. The scouting committees may report any opportunities for service which have come to their notice.

b. Sing " Neighbor Mine "

c. Repeat the lines

" He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us —
He made and loveth all."

— *Coleridge.*

d. Have the pupils read from typewritten copies or from the Bible the Parable of the Good Samaritan. After this reading have them try to memorize part of it, repeating it over and over.

e. Conversation. There are some inhabitants of our town who cannot speak for themselves. No matter how unkindly they are treated, they have to suffer in silence. Moreover, these inhabitants are a help to us in various ways, some by being loyal comrades, some by working for us, some by adding cheer to the neighborhood and by destroying some of our enemies. Who are these inhabitants who cannot speak for themselves?

Some fair-minded and grateful people, however, have stood up for the rights of dumb animals and have succeeded in getting laws passed

to safeguard them. Last week you heard the story of the Good Samaritan. By passing laws to safeguard animals, our government becomes a Good Samaritan to them, and to birds, too, because some laws require people to treat birds kindly.

Can you give some reasons why we should treat them with kindness? One is that, since they cannot speak for themselves, it would be cowardly for us to take advantage of them. Another is that they help us, so we should help them in return. What are some ways in which they help us? Still another reason is that it is noble for the strong to help the weak. Which is the better kind of adventure, to go hunting with a shotgun, or with a camera? (Suggest some of the adventure involved in trying to get a picture of a wild animal.)

A boy who was spending the summer in the country discovered in a tree a nest with one egg in it. Day by day he stealthily crept up to that tree trying to get a chance to see the bird. For the first few days he could not seem to find her at home, but he took those opportunities to examine the nest. On the first day he found one egg in it, on the second day there were two, then three, and finally there were four. At last, one day he went to the tree and found the bird on the nest. When she saw the boy creeping near she showed fear, but he was cautious and careful not to alarm her too much, and as he became a daily visitor, she seemed to get accustomed to him. The boy enjoyed the discovery he had made and he was much disappointed when he found that he had to go back to the city before the young birds were hatched out.

f. Story-telling. (Call for an exchange of interesting animal and bird stories which the pupils may know, making this a real story-telling period. The teacher herself may tell the following stories:)

(1) The Mother Murre[1]

By Dallas Lore Sharp

" One of the most striking cases of mother-love which has ever come under my observation I saw in the summer of 1912 on the bird rookeries of the Three-Arch Rocks Reservation off the coast of Oregon.

" We were making our slow way toward the top of the outer rock. Through rookery after rookery of birds we climbed until we reached the edge of the summit. Scrambling over this edge, we found ourselves in the midst of a great colony of nesting murres — hundreds of them — covering this steep rocky part of the top.

" As our heads appeared above the rim, many of the colony took wing and whirred over us out to sea, but most of them sat close, each bird upon its egg or over its chick, loath to leave, and so expose to us the hidden treasure.

" The top of the rock was somewhat cone-shaped, and in order to reach the peak and the colonies on the west side we had to make our way

[1] This story is used by permission of, and by special arrangement with, Houghton Mifflin Company, the authorized publishers.

through this rookery of the murres. The first step among them, and the whole colony was gone, with a rush of wings and feet that sent several of the top-shaped eggs rolling, and several of the young birds toppling over the cliff to the pounding waves and ledges far below.

"We stopped, but the colony, almost to a bird, had bolted, leaving scores of eggs, and scores of downy young, squealing and running together for shelter like so many beetles under a lifted board.

"But the birds had not every one bolted, for here sat two of the colony among the broken rocks. These two had not been frightened off. That both of them were greatly alarmed, any one could see from their open beaks, their rolling eyes, their tense bodies on tiptoe for flight. Yet here they sat, their wings out like props, or more like gripping hands, as if they were trying to hold themselves down to the rocks against their wild desire to fly.

"And so they were, in truth, for under their extended wings I saw little black feet moving. Those two mother murres were not going to forsake their babies! No, not even for these approaching monsters, such as they had never before seen, clambering over their rocks.

"What was different about these two? They had their young ones to protect. Yes, but so had every bird in the great colony its young one, or its egg, to protect, yet all the others had gone. Did these two have more mother-love than the others? And hence, more courage, more intelligence?

"We took another step toward them, and one of the two birds sprang into the air, knocking her baby over and over with the stroke of her wing, and coming within an inch of hurling it across the rim to be battered on the ledges below. The other bird raised her wings to follow, then clapped them back over her baby. Fear is the most contagious thing in the world; and that flap of fear by the other bird thrilled her, too, but as she had withstood the stampede of the colony, so she caught herself again and held on.

"She was now alone on the bare top of the rock, with ten thousand circling birds screaming to her in the air above, and with two men creeping up to her with a big black camera that clicked ominously. She let the multitude scream, and with threatening beak watched the two men come on. A motherless baby, spying her, ran down the rock squealing for his life. She spread a wing, put her bill behind him and shoved him quickly in out of sight with her own baby. The man with the camera saw the act, for I heard his machine click, and I heard him say something under his breath that you would hardly expect a mere man and a game-warden to say. But most men have a good deal of the mother in them; and the old bird had acted with such decision, such courage, such swift, compelling instinct, that any man, short of the wildest savage, would have felt his heart quicken at the sight.

"'Just how compelling might that mother-instinct be?' I wondered. 'Just how much would that mother-love stand?' I had dropped

to my knees, and on all fours had crept up within about three feet of the bird. She still had chance for flight. Would she allow me to crawl any nearer? Slowly, very slowly, I stretched forward on my hands, like a measuring-worm, until my body lay flat on the rocks, and my fingers were within three inches of her. But her wings were twitching, a wild light danced in her eyes, and her head turned toward the sea.

" For a whole minute I did not stir. I was watching — and the wings again began to tighten about the babies, the wild light in the eyes died down, the long, sharp beak turned once more toward me.

" Then slowly, very slowly, I raised my hand, touched her feathers with the tip of one finger — with two fingers — with my whole hand, while the loud camera click-clacked, click-clacked hardly four feet away!

" It was a thrilling moment. I was not killing anything. I had no long-range rifle in my hands, coming up against the wind toward an unsuspecting creature hundreds of yards away. This was no wounded leopard charging me; no mother-bear defending with her giant might a captured cub. It was only a mother-bird, the size of a wild duck, with swift wings at her command, hiding under those wings her own and another's young, and her own boundless fear!

" For the second time in my life I had taken captive with my bare hands a free wild bird. No, I had not taken her captive. She had made herself a captive; she had taken herself in the strong net of her mother-love.

" And now her terror seemed quite gone. At the first touch of my hand I think she felt the love restraining it, and without fear or fret she let me reach under her and pull out the babies. But she reached after them with her bill to tuck them back out of sight, and when I did not let them go, she sidled toward me, quacking softly, a language that I perfectly understood, and was quick to respond to. I gave them back, fuzzy and black and white. She got them under her, stood up over them, pushed her wings down hard around them, the stout tail down hard behind them, and together with them pushed in an abandoned egg that was close at hand. Her own baby, some one else's baby, and some one else's forsaken egg! She could cover no more; she had not feathers enough. But she had heart enough; and into her mother's heart she had already tucked every motherless egg and nestling of the thousands of frightened birds, screaming and wheeling in the air high over her head."

g. Conversation. (The pupils may also be asked for any information acquired in the public school about taking care of birds and animals.) Protecting birds and animals is one way for us to be true to God's " Good Samaritan " law. There are ways by which our town may be a Good Samaritan to the birds and animals. We can make a bird-house, or a squirrel-house, and we can go to the common or the woods and hang suet on the trees. (The appropriateness of this suggestion will depend upon the season. In summer it may be suggested that each set out a

pan of water for the birds.) There are also things which each one of us alone can do. For instance, if you saw broken glass on the road, why would you remove it?

(Read and explain the following Bible verses: Proverbs 12 : 10a; Luke 15 : 3–6. After this discussion proceed to the handwork.)

2 Work Period

The boys should this week begin work on the bird-house or the squirrel-house or both. The girls may spend a part of the period continuing the work on the community model and the rest of the time on the gift work.

Bluebird-house. Materials: One-fourth inch wood, brads, one-fourth inch doweling, two staples for each house, paint. Tools: Saws, hammers, brace and bit, or gimlet, compass saw, paint-brushes.

From wood one-fourth inch thick, cut two pieces 10 x 6 inches, two pieces 11 x 7 inches and two pieces 6 x 6 inches. Cut an opening one and one-half inches in diameter in one of the 6 x 6 inch pieces. Just under the opening bore a hole for a perch of one-fourth inch doweling, which will be driven in after the house is finished. Bore two holes for ventilation about two inches from the edge along one of the ten-inch sides of each of the 10 x 6 inch pieces, also bore a hole near one corner of the second 6 x 6 inch piece. These holes should be under the eaves when the house is put together.

Now put the house together with brads, having eaves on the front and sides, as in figure 35. Screw two staples in the top of the house and drive in the perch. Sandpaper the house and put on a coat of paint.

The size of the opening in a bird-house determines the kind of bird that will nest in the house. Farmers' Bulletins Nos. 609, 621, 760, 844 and 912, which may be obtained free of charge from the United States Department of Agriculture, Washington, D. C., give information about bird-houses and bird fountains, also how to attract birds and how to feed them.

Gray squirrel-house. A wooden box eight or ten inches square is needed. A box this size could probably be obtained from a grocery store. If not, it is a simple matter to make one.

Draw a circle three inches in diameter on the front or side of the box, and cut out the circle with a compass saw, smoothing the edges with a knife. Nail the house on a board a little longer than the house, as in figure 36, first boring holes in the corners of the board for fastening the house to a tree. Cover the house with bark, if it is possible to get bark; otherwise, put on a coat of gray or brown house paint. The gray squirrel-house should be nailed high up on the trunk of a tree, with the entrance facing south.

Make a shallow box for a food tray, such as figure 37. This tray should be fastened to the tree near the ground, where it can be easily

reached. The food tray should always be supplied with pignuts, acorns, or beechnuts, with bread crusts and occasionally a meat bone.

3 Play Period

(1) If this lesson is used in the late fall the class may divide into groups and hike to different places to hang suet or bread on trees. This may make it necessary to shorten the work period.

(2) If hikes are not undertaken, have a collection of bird pictures from which pupils may choose those birds which may be seen in their locality, and as each discovers a picture let him paste it on a poster mount. At the head of the poster, write " Birds of our Town " (or something similar). The class will enjoy talking about the different kinds of birds.

(3) Spend a part of this period cutting out silhouette portraits (just for fun) according to the following directions:

Silhouette Portraits. Fasten two pieces of wrapping-paper about 15 inches square to the wall with thumb-tacks, one piece being on top of the other. Have a child stand between the paper and the candle or electric light, so the shadow of the child's head falls on the paper. A second child draws the outline of the shadow with a pencil and the sheet is torn off. The two children then exchange places, and the second portrait is drawn on the second sheet of paper. If possible, all the children in the class should be divided into groups of two, the groups all working at the same time. Each child is given his own portrait, which may be finished either of the following ways: The silhouette may be carefully painted with a brush and black ink, or it may be cut out with scissors and the pattern thus made laid on black paper and traced around with a pencil. The black paper outline is then cut out and the black silhouette pasted on white paper.

TENTH MEETING

Fair Play

Password: Good Samaritans.

To the Teacher: The aim of this lesson is to inculcate the spirit of fair play, showing it to be one of God's rules for right conduct. This attitude is a basic one in satisfactory social relationships. The children are given a chance to practise fair play in the games of the play period. Moreover, the teacher will see in other activities of the "town" opportunities to guide the pupils in fair treatment of one another.

Materials Needed for This Meeting: Blackboard, materials for handwork as at the preceding meeting, materials for games described for the play period (raisins, thread, crackers, tape-measure, beans, a dish, a yardstick or broom-handle, a number of cards, wastebasket, spoon, tumbler, cardboard medals, string).

Program

1. Business and Instruction: approximately 30 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 30 minutes

1 Business and Instruction

a. Have the meeting opened by the moderator and the town business transacted. After that sing the song, "Neighbor Mine." Then proceed to the instruction.

b. Tell the story:

David Defends the Rights of His Followers

You remember how David, the shepherd boy, conquered the giant Goliath, and how the people of the kingdom were proud of David and thought him their greatest hero. After that David won other victories, and the people sang in his honor:

"Saul hath slain his thousands,
And David his ten thousands."

After that King Saul became David's enemy, because he did not like to hear the people shout his praises. He became such a bitter and unjust enemy that David had to leave his own land and take refuge with the Philistines. Now David had many loyal followers who stood by him in his troubles. The Philistines to whom David fled knew what a great warrior David was and received him and his followers gladly. Achish, the king of Gath, went so far as to give David a certain city for his own. It was the city of Ziklag. There David went to live.

Now it happened that one day David was absent from Ziklag and all his brave warriors with him. Women and children were left alone in the unguarded city. There was a band of marauders near by who welcomed just such a chance to win an easy victory. They were the Amalekites. Taking advantage of the hero's absence from the city, they swooped down upon the helpless inhabitants, won their cowardly victory, and carried off prisoners and booty. By and by David returned. When he saw what had happened, he and his warriors started with all speed after the Amalekites. No time was lost in their march. David was trying to overtake the enemy. When he reached the brook Besor some of his men were so tired out that they could go no farther. These were ordered to remain where they were to guard the baggage, while David and the rest pushed on after the offenders.

At length they came upon the Amalekites. The Amalekites proved themselves unfit for a man-to-man conflict with real soldiers, and they were quickly defeated and the captives from Ziklag were rescued. As was the custom in those days, much spoil was taken by David's troop and this they carried home.

When they reached the brook Besor again, they were rejoined by the men who had been left there. At this point a question came up about the spoil. Some of those who had gone and fought the Amalekites said, "We will not give these men any of the spoil, because they did not go all the way. We will return to each man his wife and his children, but the spoil we will keep for ourselves." But David said, "No, my brothers, we should not do so, for we owe our victory to God. Those who went down to the battle and those who stayed by the baggage shall share alike." And from that day forward it became a law in Israel that the spoils of war should be divided evenly between those who fought and those who guarded the baggage.

c. Conversation. David learned that fair play is one of God's laws. If we want others to be fair to us, we should be fair to them. (Write on the blackboard: Be fair. Draw a vertical line at the right and on the other side of the line write: At Home.) What are some ways to be fair at home? (Doing one's share of the errands may be mentioned, dividing evenly, taking good care of the things that belong to the whole family, being orderly, thus saving confusion and extra work for mother, not wasting food.) If one throws away bread or an apple half-eaten, how is that unfair? (Point out that there is food enough in our country for everybody, but if everybody wasted the food, it would be hard to keep the supply sufficient for all.) We want our country to continue to be a rich country, so let us do our part in using things right. When we waste things we are unfair to Uncle Sam. (On the blackboard under "At Home," write: At School.)

What are some fair things to do at school? Take good care of school books and furnishings. Why? Because other people have to use them after you. Moreover, somebody else owns a share in them as well as

you. All the people of the town helped to buy them, so we should take good care of them in order to be fair to all the owners. Do your work honestly. Why does it not pay to cheat in one's school work? (Bring out the points that there will come a time when one will have to work alone and may then be unable to, that it makes one a weakling and is likely to show up in one's appearance just as straight-forward true-blue habits show up; that by getting a good mark through cheating, the cheater only hurts himself because sometime he will need that knowledge.) School is a preparation for later work, and if one wants to be ready for work when one is grown up, one must take the training now. A pupil robs himself by cheating. (On the blackboard, under "At School," write: At Play.)

How can we be fair at play? (Let the children make suggestions, some of which may be: Obey the rules of the game. Own up when you have made a mistake which no one else has seen. Take your turn at being "it," and let others have a chance to choose games.) It is more important to play well than to win.

As a matter of fact, we should be fair always, everywhere, to all people. An unfair person is a nuisance; while we all like to know people who are fair. (Write on the board: Everywhere, always, obey God's law of fair play.)

2 Work Period

Continue the work on the community model, gifts for others, and bird- and squirrel-houses. Begin work on a poster to be set up with the community model. Head the poster with, Wanted: Settlers for Our Town. Under that write:

If you are:
1. A ready helper
2. Kind to people
3. Kind to birds and animals
4. Fair in business and play
5. True
6. Honest
7. Careful of other people's rights
8. Interested in keeping the town beautiful

you are welcome to our town.

This poster may be illustrated with pictures. The first four points could be listed at this meeting and others added from week to week. During the work period, watch for opportunities to guide the children in ways of fairness.

3 Play Period

An indoor track meet, as follows, will afford ample opportunity for the practise of fair play; and the teacher should by all means insist upon fairness. The children should stand in a straight line or a semi-circle for the first two events, so that the judge may easily see each contestant.

The same formation is to be kept for the third event. A scorer should note the winners of the first, second and third places, in each of these three events.

Yard Dash. Have ready one-yard lengths of thread, with a knot in one end and a raisin tied to the other end. Give one to each child, who puts the knotted end of the thread in his mouth. At a given signal all begin to take in the thread, using the lips and tongue, but not using the hands in any way. The first one to get the raisin in his mouth wins first place.

Relay Race. Pass to each child a given number of crackers, the drier the better. At a signal all begin to eat, and the first child able to whistle wins first place.

Standing Broad Jump. A leader should start at each end of the line and measure with a tape the broadest smile each child can produce. Each leader should be accompanied by a scorer. The child with the broadest smile wins first place.

The following four events should each have a leader in charge, to keep the score and to see that the rules are followed. These contests may be going on simultaneously, and should continue until each child has had a turn at each contest. Then the children might have a grand march or line up for a song while the score-keepers determine the winners of all the events, after which medals are awarded to all the winners.

Shot Put. Each player, as his turn comes, stands on a chalk-line and throws ten beans into a dish a given distance from the line. Only beans that stay in the dish are counted. The beans are then gathered up and given to the next player. In case of a tie, the two players throw until one wins, the dish being moved farther from the chalk-line if necessary.

Running High Jump. This is a time contest. The player takes one end of a stick (yardstick or handle of an old broom) in his right hand, and, holding the stick vertically and without touching it with his left hand, he works his hand along the stick until he is holding the opposite end. The player doing this in the shortest length of time wins first place.

Throwing Discus. This game is played in the same way as shot put, except that cards and a wastebasket are substituted for beans and a dish.

High Hurdles. Blindfold one eye of the player, give him a spoon, and instruct him to keep one hand behind his back. Place a glass on a table or chair and some beans near the table or chair on the floor. The player getting the most beans in the glass in one minute, using only the spoon, wins first place.

Medals might be made by cutting circles of cardboard, punching a hole in each circle, and threading in a string. These medals could be made of three colors, or of one color, and labeled " First," " Second," and " Third."

ELEVENTH MEETING

Shall I Tell or Shall I Not?

Password: True Heart.

To the Teacher: This lesson continues the aim of lesson ten, treating a specific phase of fairness which often presents a problem to the child. It is considered that out of fairness to the child, a whole lesson should be devoted to this question.

Materials Needed for This Lesson: Copies of "Neighbor Mine," the Christian flag, those materials needed to continue the handwork of preceding meetings, those needed for the observation game in the play period, and *Worship and Song.*

Program

1. Business: approximately 15 minutes
2. Instruction: approximately 20 minutes
3. Work Period: approximately 60 minutes
4. Play Period: approximately 25 minutes

1 Business

After assembling in the usual way, have the town song, "Neighbor Mine," sung. Call for the Christian flag salute. Permit the children to conduct their business meeting. Reports should be given by the building commission (those who are constructing the model). Ask the scouting committees, calling upon them by number, to report what evidence they have discovered recently to prove that helpfulness is a standard of this city. Conduct any other business that ought to come before the meeting. Then announce that they are to discuss a very important question, namely, "Shall I Tell or Shall I Not?" State: "Some of you have asked yourselves that question at various times. Sometimes you should answer, No; sometimes you should answer, Yes. The question we are to consider is when one should tell what one knows and when one should not."

2 Instruction

Connection with Last Week's Lesson

We were talking last week about being fair, and I think we all agree that everybody should at all times be fair to other people. Here is a question in regard to fairness which is not always easy to answer, "Shall I tell or shall I not?" You know something, and you can tell it if you want to, but perhaps if you do it will hurt either yourself or somebody else; so you keep silent. There are times, however, when you should tell.

A Man Who Reported Another's Unfairness

All of you have probably heard the story of Black Beauty. Do you remember the time when Joe was going home with Black Beauty and saw a cart loaded with bricks which two horses were struggling in vain to pull out of the mud? The wheels of the cart were stuck fast and no amount of pulling would move them. The driver was beating the horses mercilessly with his whip but, try as they might, they could not move the cart. Still the man beat them with all his might. Joe could not stand it, so he went up to the man and said, "Hold there, don't flog the horses like that; the wheels are so stuck that they can't move the cart."

The man took no heed, but kept on with his whip.

"Stop! pray stop!" said Joe. "I'll help you take some of the bricks out; they can't move it now."

"Mind your own work, you pert young knave, and I'll mind mine."

The man was the worse for drink, and in a great rage, he once more laid on the whip. Joe went to the house of the man who owned the brick-field. The house stood close by the roadside. Joe knocked at the door and shouted, "Hal-loo! Is Mr. Clay at home?"

Mr. Clay soon came out.

"Hal-loo! young man. You seem in great haste; have you some word from the Squire today?"

"No, Mr. Clay, but there is a man in your brick-yard who will flog two horses to death. I told him to stop and he wouldn't; I said I'd help him, but he wouldn't let me; so I've come to tell you. Pray sir, go."

"Thank you, my lad," said the man, and ran in to get his hat. As he came back he said to Joe, "Will you tell what you have seen if I bring the man up to the Squire?"

"That I will," said Joe, "and gladly, too."[1]

How many think Joe did right by telling about the man? Notice that first Joe offered to help him. (The pupils will recognize this as an occasion when telling was necessary out of fairness to the horses.) Joe was really under obligation to help protect those horses. (Read from the Bible Romans 15 : 1.) That is one of God's rules. (Have the pupils study the verse.)

If you saw some one go into your neighbor's garden and carry off some of the crops, what would you do? Some one may suggest, "Tell the owner, so that he could protect his property." There is another reason, too, why one should tell in such a case. Some innocent person might be suspected, if you did not tell.

Suppose a crowd of boys were playing ball and one broke a window. If the owner of the house came out and asked who did it, who should tell? Suppose the one who broke the window did not own up, and the owner asked you if you knew who did it, what would you say? Why

[1] From *Black Beauty*. By permission of A. L. Burt Company.

not say, " Yes, I do know; but I think the boy who did it will tell himself." (We surely must not encourage mean tattling, although we must show the children that there are times when it is right to tell about others; those occasions being when justice to another demands it.) What might that group of boys do to help make this affair come out right? (Point out that they might bring " public opinion " to bear upon the offender so that he would volunteer to own up.) Again, another factor may enter into the incident. Was the broken window really the fault of the boy who threw the ball? If all the boys were responsible for having chosen to play in a place too near a house, and if under those circumstances it was almost impossible to avoid the accident, should not all the boys share the blame and the expense of replacing the glass?

Think of another case. If you were blamed for something somebody else did, would you tell who did it for the sake of saving yourself? It would be all right, though, to say that you did not do it. If the teacher went out of the room in school, and while she was out one boy got another to do his arithmetic, would you tell the teacher when she came in? Would not that be petty tattling? Notice that the boy was only hurting himself, and the times when you should tell about others are really when there is a chance of some one being unjustly treated.

Still another phase of this question. If you knew something about a playmate which, if told, would make others think ill of him, would you go around and tell it to everybody you knew? Why not?

The story is told that some years ago when an explosion took place in a coal mine a number of miners were killed, and others were imprisoned underground. One group of those who were not able to escape sat together in one compartment of the mine and waited and waited for signs of some one coming to rescue them. Of course it was very doubtful whether they would ever be rescued at all. Hour after hour passed and day after day and still no help came. The men were in despair, but tried to keep up their courage and to be cheerful. One man in particular kept the others cheered up.

They were without food and had no water. At length one of the men noticed a little water seeping from the walls. Cups were hollowed out from the ground, and each man in turn put his cup under the seepage and was allowed to collect half a pint of water. They had to be very careful not to waste any, and of course they wanted to divide evenly what there was. While the amount that each was allowed was not enough to satisfy his thirst, it was enough to keep him alive.

After a time one man went in his right turn to get the water and found his cup dry. Another man put his cup under, and when he went back to get the water, his cup was dry. Several men had this experience of finding their cups dry. Some one in the darkness had stolen the water. After that the cups were watched, and the offender was caught in the act. For the rest of the time that the men were imprisoned in the

mine that man was guarded, so that he got only his own share of the drinking water. Finally, a rescuing party came and their lives were saved.

In telling of their experiences of those days in that underground trap, not one of those miners has ever told the name of the man who took more than his share of the drinking water.

Here, then, are some general rules: Don't be tattlers. Be fair to all. Tell only what is true, necessary and kind. Own up when you have done wrong.

3 Work Period

Continue the work on the model and gifts as at last meeting. In their spontaneous conversation, children often tell things which they ought not to tell. If a child is about to tell something, the teacher may in a jolly, laughing way suggest the question, " Shall I tell or shall I not? " This should be done before the child's sentence is finished, checking it before the wrong has been done. Be wise and tactful. Do not be preachy, and be very careful about the sensitive child. It may be possible to make a little game of it, asking that question every time a child begins to speak, thus guiding him to think before he speaks.

4 Play Period

Observation Game. Collect a number of post-cards or snapshots of local buildings or places, and prepare a number of questions such as: " What color is City Hall? " " What buildings are on the corners where A Street crosses B Street? " " If you were going from the library to the railroad station, where could you find out the time without asking any one? " Tack up these pictures and questions around the room, numbering them consecutively.

Give each child a sheet of paper and a pencil, and explain that under corresponding numbers they are to write the names of the buildings or places and the answers to the questions. Emphasize that this is a test of their power really to see things, and that each should write his or her own answers without giving or receiving help. Say that this is not only the fair and square way of playing, but the way to really get the most fun. When the time limit is up, have the children sit down and check their own papers, while some one reads the correct answers.

TWELFTH MEETING

The Golden Rule

Password: Fair Play.

To the Teacher: The aim here is to inculcate a respect for the property rights of other people as an application of the Golden Rule, which is one of the basic laws of God's kingdom.

Materials Needed for This Meeting: Worship and Song; those required for the play period, and for the handwork to be continued from preceding meetings; blackboard; Bible.

Program

1. Play Period: approximately 30 minutes
2. Work Period: approximately 60 minutes
3. Instruction and Business: approximately 30 minutes

1 Play Period

For the play period this week give a " Marvelous Midget " performance as follows: (The illustration on this page shows how the Midget is made up.) The performer puts shoes and stockings on his hands to represent the feet of the Midget, and the assistant behind the curtain furnishes the hands. The background may be a curtain, as shown in the illustration, or it may be made of two screens, with a rod put across the top of the screens and the curtain hanging from the rod. Be sure the curtain is fastened together so as entirely to hide the assistant and the feet of the performer. The hands of the performer rest on a table, thus giving the actor the appearance of standing or sitting.

If the performer and the assistant are of the same height, the performer should stand on a small box. The Midget may be dressed as a man or a woman. A large blouse opened in the back and a child's short skirt would make a costume for a woman. A pair of child's bloomers or the bottoms cut from an

old pair of trousers, with a blouse, sash and turban, would do for a man's costume. The Marvelous Midget tells stories, sings and dances, according to the talent of the performer. He makes appropriate gestures with his hands. If the Midget is dressed as a woman, she may carry a child's parasol, a fan, or a hand-bag. The hand-bag might contain candy kisses to be thrown to the children at the close of the performance.

2 Work Period

The handwork for this session will be a continuation of that begun at previous meetings, with any additions desired.

3 Instruction and Business

a. Story

Gideon and the Midianites

On a blackboard outline a map of Palestine (with the Jordan River and the seas). Indicate Ophrah, in Samaria, and the Plain of Esdraelon. Pointing to Ophrah, state: Here lived a man named Gideon. All around him in this region lived his fellow countrymen, the Israelites.

The Israelites were farmers and shepherds and keepers of vineyards, so they depended upon their crops and their flocks for their living. Now over here (indicating the desert) on the other side of the Jordan were Bedouin tribes, people who wandered from place to place in the desert like the Arabs of today, carrying their tents hither and thither, with no settled homes.

These Bedouin tribes were often robbers, and a great trouble to their peaceable neighbors who worked for their food and maintained homes. The Midianites were one of these tribes of desert robbers and every year they would cross the Jordan River and make raids upon the land of Israel.

The people of Israel would plow their fields, sow their seed, tend the growing plants, and wait hopefully for a good harvest, which meant plenty of food for the winter. Then when the gardens were just growing well, down would come a horde of Midianites who would pitch their tents in the Plain of Esdraelon, just outside the land of Israel, and let their cattle loose to feed in the pastures of the Israelites, and as soon as the grain had ripened in the field and other vegetables were ready for picking, a band of these marauders would creep in at night and steal all that they could get, — cows and sheep as well as vegetables and grain.

The people of Israel had no leader to get them to stand together and drive off these Midianites, so year after year they plowed and sowed and finally lost their harvest. This, of course, left them poor in spite of the fact that they had worked hard. If the Israelites were able to save anything for themselves they had to hide it.

Then, one day, the Midianites grew very bold and killed some of the Israelites. The men whom they killed were brothers of Gideon. Now,

doubtless, many of the Israelites knew that this situation was all wrong, that it was not right to allow the Midianites to do such things. They knew that it was not right for their children to go hungry on account of these desert robbers who tried to get their food without working. But this went on year after year and nothing was done about it.

At length there came a time when Gideon thought very seriously about the sad plight of his countrymen and the wrongs which they suffered. One day he was threshing out wheat, which he had been able to save from the thieves, in the hollow of a large rock at the foot of a hill. This place was called a winepress, for ordinarily it was used for pressing the juice out of grapes. In such a place Gideon could feel that his wheat was safe.

As Gideon worked and thought that day, there came to him a message from God, and this was the message:

"The Lord is with thee, thou mighty man of valor."

And Gideon said, "If the Lord is with us, why then have we suffered so much from the Midianites? And where are all his wondrous works which our fathers told us of?"

And God said, "Go in thy might and save Israel from Midian."

"How shall I save Israel?" replied Gideon. "Behold my family is the poorest in its tribe, and I am the least in my father's house."

"I will be with thee," said God.

And the Spirit of the Lord came upon Gideon, and he resolved to trust in God and drive out the thieves. He blew a trumpet, and his own clansmen gathered about him. He told them of his plan and of God's command; and they rallied to Gideon's side. Then they sent messengers to other tribes, and they came up to join Gideon.

Gideon and his army pitched camp beside the spring of Harod, and the Midianites were north of them in a valley near the hill of Moreh. (Indicate these places on the map.)

Now God was guiding Gideon, and he said, "The people are too many. Command those who are afraid or trembling to go back home."

Gideon did as God commanded and about twenty-two thousand went home. And God said, "The people are yet too many. Take them down to the water and I will test them for thee." (Read from the Bible Judges 7 : 4b–8.)

Then Gideon divided his three hundred men into three companies, and gave each man a trumpet and a pitcher with a torch inside the pitcher. And he said to them (read Judges 7 : 17, 18). Now it was night and the Midianites were asleep, but when they heard the blast of the trumpets and the crash of the pitchers and saw the flaming torches they thought that a great multitude of soldiers were upon them, and they jumped to their feet and ran. And as they ran Gideon's small army of three hundred blew their trumpets and shouted, "For God and for Gideon."

Thus Gideon drove the Bedouin robbers from the land of Israel.

b. Conversation

How Our Rights are Protected

There are no nomadic tribes to pounce down upon us and take away our property, but sometimes there are people in the town or city who would take other people's things if they got a chance. By being banded together into a town we have ways of making people respect the rights of others and leave their things alone. (Ask, Why do we have laws? Point out that they help us all to get our rights and to protect the good citizens from those who would harm them.) A few weeks ago we made an investigation to see how helpful our town is. Now it so happens that there are some people who are not helpful; therefore, we must have laws, and courts, and policemen to enforce the laws. These laws have been made by the people themselves. People who do not obey the laws have to lose the privileges of citizenship. "Justice for all" is what the flag salute says. (Quote from the Athenian boy's pledge: "We will revere and obey the city laws, and do our best to incite a like respect and reverence in others.") Wouldn't it be fine if it could be said of this town, "Nobody ever breaks the law"? Then it would be a very popular town. We can help to give our town that reputation. It might even become famous.

The Right to Own Things

Some things in this town belong to all of us. Some things are yours only and some are mine only. You have no right to use mine and I have no right to use yours without permission. You may have a bicycle or a sled and in a law-abiding community it would be perfectly safe to leave them in your yard. Or, perhaps your house is on the corner of a street, and your lawn makes a good short cut for those who are passing. How can your lawn be protected from such trespassing? (Speak of "No Trespassing" signs.) Continuous crossing over a lawn soon spoils it, and that is unfair to the owner. "How would I like to have somebody do that to me?" is a question we ought to ask ourselves sometimes. If we follow the Golden Rule we shall take care of other people's things. (Have the Golden Rule recited and ask where it is found in the Bible — Matthew 7 : 12 or Luke 6 : 31.) Jesus taught that that was one of God's laws. (Mention the Lord's Prayer and quote: "Thy kingdom come. Thy will be done, as in heaven, so on earth," and point out that we can help to answer that prayer by obeying the Golden Rule.)

Some farmers complained that automobile parties were stealing vegetables from their gardens, therefore laws were passed with a special penalty for this offense. Why is it mean to rob a farmer's garden? (Call attention to how the farmer has labored under the burning sun and how eagerly he has looked forward to a good crop. When the crops are grown they are his and it is decidedly unfair for a passer-by to take anything from his garden.) Why would it not be right to take even one

cucumber? (Point out that a great many people may pass by, and if each took a cucumber, what would become of the crop?)

Another way to practise the Golden Rule is to find the owner of property which you find. A boy coming home from Sunday school found a small purse on the sidewalk. He picked it up and found that it contained nothing but a key. He first thought he would take it home, but he finally decided to leave it there, because it was not valuable enough to pay for advertising and because he thought the one who lost it might come back to look for it. Was that the best thing to do? If the purse had contained something valuable, what should the boy have done? (Have the children recite again in concert the Golden Rule.)

c. Story

The Honest Farmer [1]

There was a war in Germany long ago, and thousands of soldiers were scattered over the country. A captain of cavalry, who had a great many men and horses to feed, was told by his colonel that he must get food from the farms near by. The captain walked for some time through the lonely valley, and at last knocked at the door of a small cottage. The man who opened it looked old and lame. He leaned on a stick.

"Good-day, sir," said the captain. "Will you kindly show me a field where my soldiers can cut the grain and carry it off for our army?" The old man led the soldiers through the valley for about a mile, and in the distance they saw a field of barley waving in the breeze.

"This is just what we want. We'll stop here!" exclaimed the captain.

"No, not yet," said the old man. "You must follow me a little farther."

After another mile or two, they came to a second field of barley. The soldiers alighted, cut down the grain, tied it in sheaves, and rode away with it.

Then the captain said to the old farmer: "Why did you make us walk so far? The first field of barley was better than this one."

"That is true, sir," answered the honest old man; "but it was not mine."

d. Conversation. Why do you suppose there is a law against shooting craps? What about playing marbles for keeps? Is it worth while? Which is the best sportsmanship, to play for the fun of playing well, or to play to get something from somebody else?

e. Song, "Sing We of the Golden City," in *Worship and Song.*

Two Commandments

Long ago God was guiding a people through a wilderness to a new home in what they called the promised land. God chose a man to work for him as the leader of the journey; one day Moses, that leader, went

[1] By Ella Lyman Cabot in *Ethics for Children.* Used by permission of and special arrangement with Houghton Mifflin Company, the authorized publishers.

up into a mountain to talk with God, and God directed him to take to the people a set of laws which they needed in order to live together successfully. Two of those laws told them how they should feel toward and treat things which belonged to other people. They are the Eighth Commandment and the Tenth Commandment. Who knows them? (Have them learned if they are not known.) We should all remember that those laws and the Golden Rule are laws of God's kingdom.

f. Prayer

g. Song, " Dare to be Brave."

h. Business. Have the " moderator " conduct any business that should come before the meeting, and give out the next week's password. Sing the club song, " Neighbor Mine."

THIRTEENTH MEETING

The Golden Rule

Password: The Golden Rule.

To the Teacher: Through this lesson we aim to lead the pupils to practise the Golden Rule as one of the basic laws of God's kingdom, by respecting the right of other people to personal safety.

Materials Needed for This Lesson: For the play period: newspapers, two blackboards, chalk, a pillow, paper and pencil (for keeping score); for the handwork, as at preceding meetings; copies of the song, "Neighbor Mine;" hymn-books.

Program

1. Play Period: approximately 30 minutes
2. Business and Instruction: approximately 30 minutes
3. Work Period: approximately 60 minutes

1. Begin with the **play period,** for which the following active games are suggested:

Newspaper Race. Each contestant is given two half sheets of a newspaper. At a given signal, he places one sheet on the floor in front of him and steps on it with his right foot. He then places the second sheet on the floor, steps on it with his left foot, and so on across the room and back to the starting line. The player first getting back to the starting line, without having touched his foot to the floor, wins the race.

Relay Drawing Race. The opposing teams line up on the opposite side of the room from two blackboards. Divide each blackboard into several columns, and at the top of each column write the name of some object to be drawn (cat, chair, spoon, Ford, and others), having the names of the objects written on the two blackboards correspond. The first player in each of the opposing lines is given a piece of chalk. At a given signal, each player races to his blackboard, draws in the first column the object written at the top of that column, races back, gives the chalk to the second player in his line, and goes to the end of his line. As soon as the second player gets the chalk, he races to the board, draws the object in the second column, and so on, until every player has been to the board and drawn. The side finishing first wins the game. Then try to decide which team drew the best pictures.

If the blackboard space is limited, the vertical columns could be cut by horizontal lines, thus forming squares. When the top row of squares has been filled with drawings, begin on the second row, and so on. If but one blackboard is available, divide it in halves, giving each team a half.

My Uncle Has Just Come Back from India. This game is best played with a small group. A large group of children might be divided into small groups, all playing at the same time. All the players kneel in a circle. Player one, who should be a leader, says to player two, "My uncle has just come back from India." Player two asks, "What did he bring you?" Player one answers, "A pair of scissors," and makes the fingers of his right hand go like a pair of scissors. Player two then turns to player three and carries on the same conversation, making his fingers go, and so on around the circle. The second time around, player one repeats the same conversation, but this time the word "fan" is substituted for "scissors," and the left hand sways back and forth like a fan, while the right hand continues to go like the scissors. The third time around a cuckoo clock is represented by nodding the head and saying, "Cuckoo, cuckoo, cuckoo." The fourth time a rocking horse is shown by swaying the body back and forth. The fifth time, if desirable, the player gets tired and falls against the second player, which act pushes them down all around the circle.

Poor Pussy. This is supposed to be a very solemn game, and is best played after a lively game, such as the one described above. The players sit in a circle, except one who is to be Pussy. Pussy kneels down on a pillow in front of another player and says very pathetically, "Me-e-ow." Without a sign of a smile, the player says, "Poor Pussy." Pussy has three trials to make the player smile, and if she succeeds, he must take the pillow and try to make another player smile. If he fails, Pussy has to try some other player until she succeeds.

This game may be made into a contest between the boys and the girls of a group. There would then be a girl and a boy each taking the part of Pussy, while a scorer would note the number of smiles won by each side. Conclude this period with the song, "Neighbor Mine."

2 Business and Instruction

a. Transaction of class business. The clerk should report the progress of the handwork. The purchasing agent reports expenditures; the treasurer reports the amount of money in the good-will box.

b. Instruction

Laws that Represent the Golden Rule

Recite together the Golden Rule. How does being banded together into a town help us to live up to that rule? Explain that citizens by banding together can agree upon certain laws which will show each how he is expected to treat his fellows.

Last week we found out that in a neighborhood where the Golden Rule is followed every person's property is safe, and that some of our laws show us how to apply the Golden Rule to the way we take care of the things that belong to other people.

What are some of the laws which represent the Golden Rule? Some

of them make our lives safe. Consider the laws for the disposal of refuse. How do those laws make your life safe? (If your group lives in a community where the responsibility for disposing of refuse is dependent upon the individual, ask, Why is it not right to allow rubbish to collect in back yards?)

What law makes you feel safe when you buy meat or fish at a market? What law helps to keep scarlet fever and diphtheria from spreading all through the neighborhood? How can you help to prevent the spread of diseases? (Speak of voluntarily keeping away from others if feeling ill, and of being careful about coughing.)

Ask, When sidewalks are icy in winter, why should we scatter ashes on them? There is a law which tells how fast an automobile may be driven, and there is a law which says, " Keep to the Right " in crowded places. Why do we have those laws?

Volunteering to Keep the Golden Rule

Will a good citizen do only what the law says he must do, or will he do all that he can see to do to help the people of the neighborhood? For instance, if the street were dug up for the laying of pipes or for some other purpose, the workmen would place a lighted lantern there at night. If the lantern went out, what would you do about it? There is no law about this, but anyh onorable person would help to safeguard the lives of other people and animals. Do you know a famous story of a boy who saved many lives and much property by stopping a hole? (They have probably all heard the story of " The Little Hero of Haarlem." If not, tell it. If they have, let them tell it. The story may be found in *How to Tell Stories to Children*, by Sara Cone Bryant. Have the pupils memorize and recite the two Old Testament commandments used in last week's lesson and the Golden Rule. Have the class recite together the parable of the Good Samaritan.)

3 Work Period

Continue work of preceding meetings: bird and squirrel-houses, community model, gifts, and poster.

FOURTEENTH MEETING

The Town Beautiful

Password: "As ye would that men should do to you, do ye also to them likewise."

To the Teacher: The purpose of lesson fourteen is to lead the pupils to practise the law of helpfulness by taking care of public property.

Materials Needed for This Meeting: Song, "America, the Beautiful," picture post-cards, pencils and paper (see play period), copies of "Neighbor Mine," *Worship and Song.* Have you engaged stereopticon slides for lesson 16?

Program

1. Instruction and Business: approximately 30 minutes
2. Work: approximately 60 minutes
3. Play: approximately 30 minutes

1 Instruction and Business

a. Memory Work. the parable of the Good Samaritan.

b. Song, "America the Beautiful." Make this a memory hymn, using it with the next four lessons. After the pupils have sung all of the hymn with their books, try one stanza at a time without the books. After that allow the children to pass around the room and observe scenery on picture post-cards. Reassemble and ask each one to tell which view he liked best.

c. Conversation. **Beautiful Places in Our Town**

I wonder if our town is helping to make America a beautiful country. Suppose a Junior civic club from another town came here and we were to show them the best things we have. We would show them some of the places where helpful work is going on, which we visited a few weeks ago. But where would we take them to let them see that this is a beautiful town? (Let the pupils think of such places.)

Why We Want a Beautiful Town

How many have heard the legend of the Great Stone Face? (Tell it or recall it.) Which is better for us, a neighborhood of ramshackle houses with waste paper blowing about the streets, broken fence rails, window-blinds hanging by one hinge, or a neighborhood of clean streets lined with shade trees, tidy lawns, flower-beds, houses well painted and not too close together, and everything in order? With which kind of place do you think God would be most pleased? Why? What has he done that we may have beautiful things to look at? (Lead the pupils

to think of the out-of-doors as God's gift. Speak of the trees, sky, stars, clouds, grass, rivers and brooks, mentioning, too, the various colors. Carry the pupils' imagination back to the time when the community was a beautiful forest.) Who made this place beautiful before our ancestors came here and built houses? Do you not think, then, that He would like his people to do all they can to keep it beautiful when they change the forests into cities and towns? (Refer again to any beautiful spots in the community such as parks, woods, beach, common, and public squares where flowers are planted in summer.) These things did not just happen. (Show the part the citizens have in maintaining them.) We spend money taking care of these places because the citizens of this town want them. We want this town to be beautiful for two reasons: so that visitors will like to come here, and because it is good for us.

d. Song, " My God, I Thank Thee " (in *Worship and Song*).

e. Conversation. How can boys and girls help to keep up the appearance of the town? (The teacher will need to make local observations and direct the discussion thereby.) Some general ways are:

(1) If you see some one carving his initials on a lamp-post or writing on his neighbor's house, get him a stick of wood and tell him to use that because you do not want your property defaced. If a visitor to a certain street saw houses and posts defaced he would suspect that an undesirable class of people lived on that street.

(2) After a snowstorm, a neighborhood is much more attractive if the paths are carefully and evenly shoveled instead of a mere track being made. It is never pleasant to see refuse or rubbish thrown out upon the snow. We can help to make our neighborhood beautiful after a snowstorm.

(3) In the spring most towns have a clean-up week. What do we do then? In one town a man was very anxious to have a common. After he had succeeded in getting the common, he was anxious to have it well cared for, so every morning he would go out with a long stick and pick up any scraps of paper which he saw lying about. After a while the town hired a man to keep the common clean, and placed waste barrels here and there.

(4) What is Arbor Day for? Juniors can plant trees.

What else can you do in the spring and summer? (Speak of gardening, keeping the streets clean by picking up papers.) What is still better than just picking up the papers? Suggest that covers can be placed on barrels so that the papers cannot escape.

(5) Why do we not pick flowers from a bed in the common?

(6) If you went to the woods or to the beach for a picnic, why would you gather up all the waste before leaving the grounds?

(7) If an ambassador from France came to America would you like to have him ride through your street? Look about your street and think out what improvements you would make if you heard such a visitor were coming.

A Definite Cooperative Effort for the Group

Turn the meeting over to the boys and girls for transacting the business; let them discuss and choose certain things which they can do together to help beautify their community. Begin with the church, and suggest that some seeds be planted in the spring somewhere on the church lawn. Discuss suitable flowers and probable cost, and maybe the pupils will vote to use some of the money from their good-will box to purchase the flowers or seeds. Another service they may render the church is to keep hymn-books and Bibles in good condition. Have them vote as to whether they will mend some torn books. Worn-out chairs may be reseated. The boys of the club may be divided into groups, each group to undertake to free certain streets of paper during the coming week. Let them take long, pointed sticks and, three or four boys working together, count the number of pieces they pick up. A report from each group may be given next week. Conclude this part of the session with the song, " Neighbor Mine."

2 Work Period

Continue and finish up the community model and the gift work. Definite and final decision should be made as to the disposition of the gifts among friends in the community, at least of those not previously disposed of. An excellent opportunity for taking care of public property is afforded by requiring the pupils to take good care of their work materials and all church property, such as chairs and hymn-books.

3 Play Period

Town Beautiful Walk. Take the children on a walk for the purpose of observing ways in which they think their town may be made more beautiful. Provide each child with a pencil and paper, and ask that each note on his paper the ways in which he thinks his town may be improved: as, (1) Paint the house at No. 1 Blank Street; (2) Repair broken step; (3) Pick up rubbish on vacant lot; (4) Mend sidewalk on Blank Street. At the end of the walk, ask each child to sign his paper and pass it in next week. Tell the children at the beginning of the walk that the names of those with the three longest lists will be read at the next meeting.

TOPIC III

OUR COUNTRY

FIFTEENTH MEETING

Gratitude

Password: Neighbor Mine.

To the Teacher: We are ready now to take the pupil outside his own community into the larger world represented by our country. Since the main aim in these lessons is to awaken feeling and establish attitudes, the geographical line will not be sharply drawn.

The outstanding theme in this series on helpfulness in our country is gratitude, the plan being to stimulate that attitude through lessons fifteen, sixteen, and seventeen, and then in the eighteenth lesson to lead the pupils to show their gratitude by sharing with people in various parts of our country. These ends are to be attained by showing the interdependence of all of us for both our common needs and luxuries.

In "By Way of Explanation," paragraph Looking Ahead, it was suggested that very early in the course the teacher write to various organizations for names and addresses of people with whom the children might share. That information will be needed in the eighteenth lesson. (Read lesson eighteen now.)

A new club is to be organized today, details of which are given under "Business" below. The purpose of the club is to have the pupils make investigations which will awaken interest in people of different nationalities in our country, and which should create a feeling of friendship for them all, recognizing them as brother Americans, having as much right to be here as our forefathers had.

It is possible that the children will have tired of the password idea by this time. If so, that feature may be discontinued. Suggestions are made in these lessons, however, for those groups which care to use them right along.

Materials Needed for This Meeting: Worship and Song, World's Work magazine, Bibles, materials for work period, and those required for the play period; notebooks needed by club officers. Begin looking for pictures of a steamboat, an airplane, a train, and a telephone for use in lesson seventeen. Order stereopticon slides for lesson 19.

Program

1. Instruction and Business: approximately 45 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 15 minutes

1 Instruction and Business

a. Song, " O Beautiful for Spacious Skies " (memory hymn).

b. Story

God's Care in the Wilderness

The people of Israel were traveling through a wilderness. They had fled from their homes in Egypt because the king of the country had treated them with much unfairness, had made them slaves and would not allow them to worship God in their own way.

There was one man in particular, a shepherd-prince, who could not bear to see the injustice meted out to his kinsmen. This shepherd-prince, whose name was Moses, was now leading them in their flight and in their search for a new home where they might be free and where they might worship their own God in their own way.

So eager were they for that new home and so grateful were they to be released from the rule of the unfair king that they called that unknown country the promised land. It was a long journey through a hot and lonely desert. But on and on they went, day after day. Sometimes they were afraid to go farther for fear some unknown danger might befall them; but the shepherd-prince was not afraid, for he kept trusting in God and following his guidance, and with God's help he encouraged the others.

Often they told stories of their ancestors, Jacob, Isaac, Rebekah, Joseph, and Abraham; and one of the stories told of a message from God that once came to Abraham. It was this:

" I will make of thee a great nation, and I will bless thee, and make thy name great."

So they hoped that now they were traveling toward that land where they would be free, where they might become a great nation and worship God.

Sometimes it was very hot, the people were tired and the journey seemed too difficult. At those times, however, the shepherd-prince would cheer them by telling the story of Abraham's message, " I will make of thee a great nation, and I will bless thee, and make thy name great." He would urge them to be loyal to God, and then they would all take heart again and go on.

Once they came to a place where there was no water. The people begged the shepherd-prince to find water for them. Their throats felt just as hot and parched as the sand looked; they thought that soon they would no longer be able even to ask for water. " But be patient," the shepherd-prince would say, " and keep on, for we shall surely find water soon." And they did find water.

After a time, however, another very grave disaster faced the travelers. You remember how they had left Egypt in great haste, taking with them only what they could get together in a hurry. Alas, they found to their dismay that the food they had brought was nearly gone, and there

they were far from any market-place or growing things. "We dare not go on," was the cry of many. "We shall die of hunger and gain nothing."

"And the whole congregation of the children of Israel murmured against the shepherd-prince in the wilderness and said: Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for you have brought us forth into this wilderness, to kill this whole assembly with hunger."

Moses knew that the food could not last. He knew that the promised land was still a far, far journey. "Truly," he thought, "the people cannot go on to the promised land unless they have food."

He thought how the children would one by one grow weak and faint and drop out of the company; he thought how the mothers would next be compelled to give up the journey and they would drop by the roadside, asking in vain for food which could not be obtained. He thought how his strong men would slowly lose their strength, and how in time they would all die in the wilderness.

"Go back to Egypt," he said to himself, "to be the slaves of the king from whom we have been so glad to escape? Is this, then, to be the end of all our hopes?"

But God saw their trouble. He, too, knew that the people must have food for their journey. When the shepherd-prince thought about it and prayed about it he was certain that there was food not far away, for God seemed to be telling him something. God told him to take a message to the people.

The shepherd-prince went, called the people of Israel about him, and told them that he had been talking with God about their trouble and that this was the message God had sent for them:

"I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God."

When the people heard that message, they regained their courage and went on. Eagerly they looked forward to each day's end. "Shall we have meat tonight?" they asked. Anxiously they awakened every morning, and one question was asked by all, "Shall we have bread this morning?"

"Flesh in the evening, and bread in the morning," was the message the shepherd-prince had brought from God. Then, one day, before they had traveled much farther, they came upon a flock of quail, so many that they covered the camping-ground. The travelers ate the quail and were grateful. . . . "In the morning the dew lay round about camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoarfrost on the ground."

Now these people had never seen any of this kind of food in Egypt and they did not know what to call it; therefore they gave it a name themselves, and called it manna.

The people had been so hungry and so fearful lest they find no food

that they thought of this manna as a gift from God. As they continued their journey they said one to another, "We must never forget what happened in this place. Let us save some of this manna and keep it as a reminder of God's care for us when we were hungry."

So they gathered some of the manna and put it into a jar and kept it, that the story might never be forgotten.

Afterward, when they had their home in the land of Canaan and they told over and over again the story of how God took care of them in the wilderness, the jar of manna was ever a reminder to them to be grateful.

c. Conversation

When the Pilgrims found that their first year's crops had been a success they held a Thanksgiving Day because they were grateful to God for his help. How had God helped them? He it was who gave them their harvest, but he helped through a man whom he chose for his assistant. Who was the man? God made the laws by which the corn should grow, but Squanto showed the Pilgrims how to work in accord with those laws in Plymouth.

Ask the pupils where their good things come from, pointing out that God works through people to supply our needs. For instance, coal lies in the earth, but if certain people do not work, the coal will do us no good. Therefore, we owe gratitude to the miners who toil underground. (At this point let the children tell what they have heard or read about the work in the coal mines. Suggest that many accidents have taken place in mines which could have been prevented if those in charge had been grateful enough to the workers to make their work safe. State that when these boys and girls are grown up they may be able to do something fine to safeguard the lives of those who work in order that we may have comfortable homes. Our government tries to protect them.)

A Heroic Miner [1]

The miners show unusual bravery and often one has risked his own life to stand by and help a comrade. John Slovac was one of those. One night as a number of men were at work in one of these mines a huge slab of coal suddenly leaped from its place, with a terrific roar, and water engulfed the room. The force of the flood put out the lights and terror raged in utter darkness. The crest of the incoming wave struck the cars on the track and shot them along the passageway; the workmen jumped for the cars, and clinging to them desperately, were carried with the flood to the shaft, up which they escaped. With anxious eyes they took instant count of their number — two men were missing!

When the break took place, a laborer, called "Old Joe," had been working in the farthest part of the room. The old man was neither quick nor strong, — he could not flee with lightning haste, he could not wrestle with such a death, — must he perish alone while younger men

[1] From *Comrades from Other Lands*, by courtesy of Fleming H. Revell Co., New York.

escaped? The end seemed very near, but a brave heart was nearer. Young John Slovac leaped to Old Joe's side in the darkness, and fighting to keep their heads above the rising water he dragged and carried him to a passageway which led upward to temporary safety. The water soon shut them in and there they were hidden for over two days and nights. The miners who had escaped gave the alarm, and pumps and siphons were put to work to lower the water. At the end of fifty-six hours a rescue party was able to enter the mine. With anxious hearts they groped their way, fearful lest they were too late. But when their lights penetrated the room, weak voices answered their call. The men still lived! John had saved Old Joe.

John Slovac, — that does not sound like an old-time American name. (On a map show the homeland of the Slavs, saying that that is where John Slovac came from. The World's Work magazine for July, 1921, contains such a map.) There are other Slavic men, women, and children in America many of whom work in the mines. So, when the fire burns brightly and warms your home, think of John Slovac's people.

Suppose we think now of some other people who work that we may have things. Where did that cotton dress which you are wearing come from? (Let the children discuss this question freely.) The cloth was probably bought in a store here in our town, but the storekeeper got it from a mill and in that mill are many, many people working, each at his own task, but all together changing raw cotton into cloth.

The cloth may have been made in a northern mill, or possibly one in the south. Much of our cotton cloth, though, is manufactured in Lancashire, England, because the climate there is most favorable for the work. Who works in the mills? All kinds of Americans, those whose families have been Americans for a long time and those who have just recently come from across the seas, — Poles, Slavs, Fins, Lithuanians, and others. Then, too, we must think of the English workers in Lancashire.

The mills, however, did not make the raw cotton. That probably grew in our southern fields. Who picked the cotton? We depend, then, upon many people of different races for our cotton dresses. The same is true of our woolen clothes. Perhaps the wool in your coat or cap grew on the backs of sheep in Australia. So to our list of those who are doing something for us every day we must add the shepherds of Australia.

Think of the lumber from which some of our homes are built. Where are the lumber districts of our country? (Day-school reading has provided the pupils with such information.) The men who work in the logging districts are called lumberjacks. As in the cotton mills, so in the lumber camps we find both American and foreign workers. These lumberjacks have no settled homes. While in the woods they live in shacks, some of which are uncomfortable and unhealthful. The work of driving the logs down-stream is especially dangerous as the men have to "ride the logs." The life at the lumber camps after working

hours is often lonely and dull, and is made more so when the " shack " is an untidy room with little or no ventilation, which was often the condition in former times and is now in some camps.

The lumberjacks who cut the timber for our homes were forgotten by the rest of the world until a home missionary discovered that there were things they needed. Most of all, they needed a friend, and the missionary became the friend in need. One of the first missionaries to help the lumberjacks was Mr. Frank Higgins. The lumberjacks called him the " Sky Pilot " ; he was loyal to them and they were loyal to him. The " Sky Pilot " helped to get better " shacks " for the lumberjacks to live in; through his influence cleaner and better ventilated houses, with shower-baths, and steam heat have taken the place of the old kind, and in some encampments game and reading shacks have been added. There are quite a number of " sky pilots " now helping out those workers in the cold, lonely woods who cut timber for our houses.

In the summertime, out in the wheat fields of the West, you might see some of these same workers harvesting grain for our winter supply. This, too, is work which does not last long, and then the workers move on to another place. Other kinds of work, also, are done by workers who travel from place to place. Some of these traveling workers take their families with them. That means, of course, that the children have a poor chance of getting their education, besides missing many other benefits of living in a settled home. But, you see, their fathers are doing a necessary work. How do you suppose the rest of the people in the country can show their gratitude to these workers? Something can be done for the children. There are some people who show their gratitude to these workers by keeping a special school for the children in the places where they are stopping, and also for the grown-ups if they do not know how to speak English. They also conduct entertainments for children and their parents.

So far we have spoken mostly of workers in our own country. If we should think further about this, we would find that we depend upon people outside our own country also for many things; and, in turn, they depend upon us.

d. Song. " For the Beauty of the Earth "

e. Prayer (of gratitude for these workers and their gifts to us).

f. Conversation. Here is a game to play all through the week. The name of it is Brother of Mine. This is the way to play it: When you use something or eat something, ask yourself, What brother of mine sent me this? Then ask somebody, or look in books, for some interesting facts about those brothers. You will find some help in your schoolbooks; your teachers and parents and librarian will help you, too. Sometimes you will find that that particular brother lives in America, and sometimes that he does not live in America. Don't forget the name of the game. Next week we will play the game here, and each will be asked to report upon what he has found out. We shall have a good time exchang-

ing " finds," and the one who reports on the greatest number of different things will win the game.

e. Psalm 100. (Have the class read it together. Make it a memory psalm to be learned during the remaining weeks of the course.)

f. Business

A new club is to be organized now to take the place of the " town " which functioned with the community lessons. The Junior Discoverers is suggested for the name of the club, although the children must have freedom to choose their own name if they wish. This club may be carried on for four weeks including the day when it is organized, or while the lessons center about helpfulness in our own country.

The officers may be a chief discoverer, four assistants to the chief, and lieutenants, with duties as follows:

1. The chief discoverer will direct the work and conduct the business meetings.

2. The first assistant to the chief will take the chief's place when the latter is absent.

3. The second assistant to the chief will keep a record of the " finds."

4. The third assistant to the chief will keep the " minutes " of the meetings, including such details as the character of each play period and the handwork of each meeting.

5. The fourth assistant to the chief will keep a record of the attendance of each discoverer. That can be done in a unique way by having the lieutenants, as soon as they have arrived and given the password, report their presence individually to the fourth assistant, who will mark them present in his book. (The teacher should have a record book ready, or the one used with the community lessons may be continued.)

The remaining members of the club will be lieutenants. They will be assigned to find out things and to report at the meetings.

At this first meeting, have the officers elected by the children. Then have the chief discoverer give to the officers ribbon bows, a different color being assigned each officer. Those who are to be lieutenants file past the chief to receive their appointments. To each the chief gives a ribbon bow to wear, and as he does so names the member as lieutenant ——— (supplying the member's name. The fourth assistant writes in his book each name in turn preceded by the title).

The chief discoverer will then conduct a business meeting. The first assignment of discovery will be to play the game, Brother of Mine, described above by the teacher. Each lieutenant will be expected to report a " find," and each " find " will be listed in the book of the second assistant to the chief.

At the next meeting other investigations will be assigned. Remind the pupils at this point that when they arrive next week they are to report to the fourth assistant. Give out copies of the new club song as follows:

JUNIOR DISCOVERERS

(To be sung to the tune of Co-ca-che-lunk)

Junior Discoverers bold and fearless,
Junior Discoverers brave and free;
Junior Discoverers bold and fearless,
Heigh-ho! Junior Discoverers we.

2 Work Period

During the next few weeks the purpose of the handwork is to carry the spirit of helpfulness beyond the community to other sections of our country. In return for benefits which the children constantly receive they are to give to others, and because some of our benefactors live in distant places, the giving is to be extended to them. Select from the following suggestions: knitted reins, string dolls, cretonne work-bags, wish-bone pen-wipers, butterfly pen-wipers, sunshine picture-books, ring-hook games, wagons, water-wheels. In addition to making gifts there are a number of articles which will be welcomed at mission stations and which the children may bring from home or buy with their "good-will" money. Books, toys, clothing, pictures, pencils, paper, chalk, crayons and many other useful articles may be packed and sent.

Knitted Reins. Materials: White or colored twine. Tools: Large spool, four small staples, and a hairpin or piece of wire six inches long for each child.

A home-made knitting machine can be made from a large empty spool. The hole through the center of the spool should be large in order to let the knitting pull through easily. Into one end of the spool drive securely four small staples (figure 38). A piece of wire six inches long, or a hairpin straightened out, makes a good needle. White or colored twine is best for this knitting.

Wind the end of the ball of twine once around each of the four staples as shown in the illustration, tie at A, and pull the end B down through the hole in the spool. Hold the spool and twine in the left hand. Now carry the twine from the ball C along to the left, outside of the staples and above the loops first made. With the needle in the right hand, pull the loop first made up over the twine and over and off the staple. Repeat at each staple, around and around the spool. Occasionally pull the end of the twine which comes out at the bottom of the spool.

To take the knitting off the spool, break off the thread about eight inches from the knitting, and fasten by pulling the thread through the loops.

Knit the reins about three yards long. Knit another piece about fifteen inches long. Find the middle of the long piece, and put a pin three and one-half inches from the middle on each side. This makes the two pins seven inches apart. Sew the ends of the fifteen-inch strip at the two places marked by the pins. Sew three or four little bells along the fifteen-inch strip.

String Doll. Materials: White cotton string, colored crochet cotton or silkateen, ink. Tools: Scissors, crochet hooks, pens. This doll is made from white cotton string, such as carpet warp, which comes in skeins. Take a part of the skein as big around as three fingers and twenty-four inches long. Tie the skein together in the middle with a six-inch crocheted chain of colored cotton. Now pick up the skein by the middle, which will be the top of the doll's head, and smooth the threads in place. Tie securely about two and one-half inches from the top of the head, thus forming the neck. On each side of the doll, separate enough threads to form the arms, and tie the remainder together at the waist. Braid the strands forming the arms, and tie each braid at the end. Draw in the eyes, nose, and mouth with ink. Figure 39 shows the completed doll. Make a chain of colored crochet cotton for a sash.

Cretonne Work Bag. Materials: Cretonne twelve inches square, colored silkateen. Tools: Scissors, needles. Cut two circular pieces of cretonne, the diameter of each circle being twelve inches. Cut a slit from the center of one piece to the edge for an opening to the bag, being careful to cut on the straight of the cloth. Baste a very narrow hem on each side of the edges just cut, and finish with blanket stitch or feather-stitch.

Put the two right sides of the cretonne together, and sew all around the edge of the circle. Turn right side out, and finish the seam with the same stitch as used at the opening. See figure 40.

Make a three-inch tassel of the cotton used for the finishing stitch, and sew on the bottom of the bag. Make a handle for the bag from a strip of cretonne, and sew in place.

Wish-Bone Pen-Wiper. Materials: Wish-bones, sealing wax, scraps of cloth, thread. Tools: Scissors, needles, heat to soften sealing wax. Put a head and feet of sealing wax on a wish-bone, shaping the feet so that the wish-bone will stand alone. Make a dress from a strip of woolen cloth, gathering it around the neck of the wish-bone. Tie a little kerchief around the head, and perhaps put on a tiny white apron and a white kerchief around the shoulders. The pen is wiped on the inside of the dress.

Butterfly Pen-Wiper. (See figure 41.) Top and bottom of pen-wiper may be made of heavy black paper or an old kid glove. The butterfly should have some touches of color. Make according to figure 41a. Use pieces of cotton or more of the kid glove for inner part on which to wipe the pen. To fasten parts together make a hole down through the center and insert brass paper fastener.

Sunshine Picture-Book. Materials: Pictures, mounting paper, ribbon or cord, paste. Tools: Scissors, punch. Many of the current magazines have beautiful full-page pictures. Select those of approximately the same size and mount them, one on a page, on good mounting paper (one of the pretty browns perhaps). Tie the mounted pictures together with ribbon or rings inserted in holes punched on one edge of

the pages. These mounted pictures will be welcomed by isolated people or shut-ins. There are many people in our own country who have few or no pictures. One group of Juniors who made books of this kind called one of the books the "Sunshine Book" and the other "The Happy-Hour Book."

Ring Hook Game. (See figure 42.) Materials: Cardboard, wrapping-paper, crayon, passepartout binding, hooks, rubber rings, strips of wood. Take two pieces of heavy cardboard about twelve inches square. Place one on top of the other. Cover with wrapping-paper, preferably light-colored. Bind the sides with passepartout binding. Print numbers on it with crayon or india ink. Over each number, screw in a hook, letting it go through to a thin strip of wood on the back of the game. (See figure 42.) The strips of wood will save having the sharp points of the hooks scratch the wall when the game is hung up. The wood is held in place by the hooks. Three narrow strips will suffice. Punch a hole in one corner of the game and insert a string. Tie together two sets of rings (about five in a set) for each game. On the back of each game paste typewritten directions of how to play it.

How to Play the Game: Give each player a set of rings (jar rubbers or pasteboard rings). Player one tosses his rings from a reasonable distance, aiming to have them catch on the hooks. After he has tossed all his rings, the numbers are added up to make his score. Player two then takes his turn. The game can be set at one hundred or two hundred, or more or less as desired.

Wagon. Materials: Small wooden boxes, one-fourth inch wood, nails, small pieces of wire or hairpins, strips from old glove or shoe, paint. Tools: Hammers, saws, knives, gimlet, pliers, scissors, sandpaper, paint-brushes. This wagon may be made from any small wooden box. Figure 43 shows how the wagon is assembled. Make two axles, A and B, one-fourth inch thick, one and one-fourth inches wide. From wood one-fourth inch thick, whittle out four wheels. Since it is difficult to whittle out wheels, the following alternatives are suggested: tin covers that are pried out of cans, wooden centers of rolls of tape and silk binding which might be collected from friends and dressmakers, or a round stick of wood smoothed down and sawed off in one-fourth inch pieces; with a gimlet bore a hole through the center of each wheel.

Nail the axles in place on the bottom of the wagon, then fasten the wheels to the ends of the axles with small screws through the holes in the center of the wheel.

From wood one-half inch thick, make a wagon tongue three-fourths inch wide and about twelve inches long. Bore a hole through one end of the wagon tongue. Thread a small piece of wire or a hairpin through the hole and twist the ends of the wire together with pliers. Cut a small strip from an old glove or shoe. Put the leather strip through the wire loop and tack both ends of the leather in place to the bottom of the

wagon in the center front. Sandpaper all surfaces, and paint with a bright color.

Water Wheel. Materials: One-half inch wood, one-fourth inch wood, nails, screw-eyes. Tools: Saws, hammers, knives, sandpaper. From wood one-half inch thick cut four pieces five inches long and one-half inch wide. Nail two of these pieces to the other two so as to make two T's. From wood one-fourth inch thick, cut two pieces three and one-half inches long and one-half inch wide. Stand the two T's upside down on a bench so that they are exactly opposite, and nail the two pieces to them as shown in figure 44. Put a small screw-eye into the top of each of the upright sticks.

From wood one-eighth inch thick, cut two pieces five inches long and two inches wide. With a saw, make a cut in each of these pieces as shown in figure 45. Fit these two pieces together to form the paddle-wheel. Mount the paddle-wheel on the stand by driving a wire nail through each screw-eye into each side of the wheel at the intersection of the paddles. Be sure that the heads of the nails are close to the screw-eyes, to prevent the wheel from slipping from side to side.

This wheel is operated in a sink. Place it so that the tip of one of the paddles, when horizontal, is directly under the water faucet, then turn on the water.

3 Play Period

Bean-Bags. Play any bean-bag games.

Rope and Sand-Bag. Tie a small sand-bag or two or three bean-bags to the end of a light rope. The children form a circle with a space of about a foot between each child. A leader standing in the center of the circle swings the sand-bag on the floor so the children may jump over it as it goes around. Any player stepping on the bag or interfering with its progress in any way must leave the circle. The last player left in the circle wins the game.

Word-building Game. Letters of the alphabet are printed on small squares of paper and each letter is duplicated so that there are two sets of letters just alike. The players are divided into two groups. Then these letters are distributed so that each side has an A, a B, and so on as far through the alphabet as the number of players will permit.

Each play represents a letter. A leader now announces a word. The players on each side who represent the letters which spell that word step forward and arrange themselves in the right order to spell the word. Each side tries to be the first to arrange the word, and so to gain the point.

The side having gained the most points in a given length of time wins. The names of the books of the Bible and of Bible characters or places, or words associated with Bible stories, may be used for this game.

SIXTEENTH MEETING

Gratitude (*continued*)

Password: Junior Discoverers.

To the Teacher: The purpose of this lesson is the same as that of last week. The instruction is to be given largely by the children themselves through the game, Brother of Mine. The teacher and assistants also should play the game and be prepared to give reports.

Materials Needed for This Meeting: Blackboard, map, materials for gifts chosen from suggestions on page 96, magazines, pictures, cardboard for posters (suggested for the work period), slips of paper bearing assignment for next week's club activity, stereopticon views. (See " By Way of Explanation," paragraph Looking Ahead.)

Program

1. Business and Instruction: approximately 25 minutes
2. Work Period: approximately 55 minutes
3. Play Period: approximately 40 minutes.

1 Business and Instruction

a. Business. Be sure that all have reported their presence to the fourth assistant. Have the chief discoverer conduct the game, Brother of Mine, calling on each lieutenant in turn to make a report. The children's reports for the game should be somewhat as follows: " I had oranges for my breakfast one morning this week, and I found out that my brothers in Florida got them for me." Then will follow a recital of whatever information the player can give about the work and the workers connected with orange-growing. Or one may say, " I bought a new jump-rope this week, and I found that my brothers in the Philippines furnished the hemp to make the rope." Then will follow some facts about those brothers.

Any of the players may add to this information if the reporting lieutenant omits some points. As a child makes a report upon his " find " or adds correct information to another's report, the teacher may write his name on the blackboard and opposite it indicate that he has won one point. The child having the most points thus gained wins the game. The third assistant will record in his book the article reported on and indicate what brother sent it.

At the conclusion of the game have the other business conducted, assigning the following investigations for the coming week:

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Discoveries to be Made This Week

Assign one question to each of five lieutenants:

1. Who were the first Americans?
2. How many Indians are there in our country now?
3. How did William Penn make friends with the Indians?
4. What caused trouble between some of the Indians and white men?
5. Report the title of one good Indian story, and tell us where to find it. (Assign the last question to all of the remaining lieutenants.)

Then the chief discoverer should turn the meeting over to the teacher, who will continue thus:

b. Conversation. Isn't it fine to see that God has assigned different kinds of work to different sections of the world! He has planned that the people of the north shall do something for the people of the south, that the south shall help the north, the east the west and the west the east. North, south, east and west owe thanks to one another for food, clothing, and other benefits.

Suppose all of the food and clothing products were in one section of the country. What would happen then? God's plan is a wiser one. There are good things everywhere and enough for everybody, if we work and share.

God has planned it so that the world is full of sharers, and it is because of this sharing process that you and I have so many good things.

c. Psalm 100 (memory selection).

d. Song, " O Beautiful for Spacious Skies " (memory hymn).

e. Prayer

2 Work Period

The boys are to continue the work begun last week. The girls at this meeting might make posters illustrating this world-wide sharing. From magazines previously collected, have them select and cut out pictures which will serve the purpose. For instance, a picture of a salmon and one of Eskimos side by side will represent one of Alaska's contributions. In the center of the poster write: Sharers. As a heading write: A Thank-You Poster. The cardboard should be prepared by the teachers in advance. It ought to be possible to make about four posters, and each one could be arranged by a small group of girls working together. If there are too many girls for the poster work, let some of them work on the gifts.

3 Play Period

Stereopticon views of work and workers in our country may be shown today. You have presumably engaged these several weeks ago. (See " By Way of Explanation," paragraph " Looking Ahead.")

SEVENTEENTH MEETING

Gratitude (*continued*)

Password: Together.

To the Teacher: With this meeting we continue the subject treated in the two previous lessons, this time aiming to cause the pupils to feel grateful to people of the past for some of the benefits which they now enjoy. As the pupils arrive, they should report to the fourth assistant, carrying out the plan of the new club. The business for this meeting is to be conducted as a part of the play period.

Materials Needed for This Meeting. Those needed for the handwork, cardboard for poster to be used in developing the lesson, *Worship and Song*, the following pictures: airplane, train, steamboat, telephone.

Program

1. Work Period: approximately 60 minutes
2. Instruction: approximately 20 minutes
3. Play Period and Business: approximately 40 minutes

1 Work Period

It may be necessary for the girls to put some finishing touches on the posters which they were making last week. Aside from that both girls and boys are to work on the gifts selected from page 96, which they are to give to others as an expression of gratitude for benefits received.

2 Instruction

a. Conversation. If you were to turn to the first chapter of Genesis you would find a story which tells us that when God had created the earth and the people of the earth he gave this command: "Replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." The most important part of that command is the word, subdue. God meant that his people should overcome obstacles and make use of whatever there is in the sea or air or earth which might be for their benefit. Now I am going to show you some of the ways in which that command has been obeyed. It seems that somebody is always finding out something new.

Another Thank-You Poster

(As you talk, make a poster. Have a cardboard hung up with the heading, Another Thank-You Poster. Develop the poster as suggested in the following conversation):

People Who Have Obeyed God's Command

You know it has not been so very long that we have had airplanes. They are still so new that most of us have not yet ridden in them. Who made the first successful airplane? The Wright Brothers of Ohio and those others who have helped to make it possible to fly in the air have obeyed God's command to subdue. Once we thought it would be impossible to fly in the air, but they overcame the obstacles and found a way. (On the poster, place a picture of an airplane and beside it write: Thanks to the Wright Brothers.)

Then, too, we did not always have trains. In those days people could not exchange letters very often, neither could they easily see friends who lived at a distance. Instead of steaming from New York to Boston in a few hours, people of colonial days had to travel for a week by stage-coach.

(Put up a picture of a train and write: Thanks to Mr. Stephenson.)

Traveling on the water was also slow. It is pleasant now to travel on the water slowly at times, as when we go out rowing, but when we want to take a long trip it is best to have a steamboat. There really was a time when folks thought it would be impossible to have a boat run by steam. But one man thought differently, and he made one. Who was he? (Add to the poster a picture of a steamboat and write: Thanks to Robert Fulton.) Robert Fulton obeyed God's command and he helped to subdue the sea, and so gave us pleasure, comfort, and convenience.

Then there is the telephone. You know what a benefit that is and how much time it saves for busy people. We can sit at the telephone and talk with several persons in less time perhaps than it would take to go to see one of those persons. The telephone is a great help both in our homes and business. (Add to the poster a picture of a telephone and write: Thanks to Alexander Graham Bell.)

So we are enjoying many conveniences because people have obeyed God's command, "Subdue," which is another way of saying, "Make use of the things which I have created."

We have been talking about people of the present and people of the past who are doing things for us. What is the best way for us to show our gratitude? There are people with whom we Juniors may share what we have. Next week we are to hear about some of them and we shall have a chance to choose with whom we shall share and what we shall share. (Explain that you have written letters asking about these people.)

b. Song, "O Beautiful for Spacious Skies" (memory hymn).

3 Play Period and Business

Use a part of the time usually allotted to the play period for the reports of the lieutenants, the chief calling for them as follows: "Lieu-

tenant ——— will report on ———." Assign investigations for the coming week as follows:

Assign one of the following questions to each pupil:

1. Of what nationality was the man who discovered America?
2. What queen fitted out Columbus' ship?
3. Who invented wireless telegraphy? What is his native country?
4. How many Italians are there in our country today?
5. How many Spanish people live under our flag?
6. What was the Pilgrims' mother country?
7. From what country did George Washington's parents come?
8. How many people from the British Empire live in America today?
9. From what countries besides England did our early settlers come?
10. What makes a person a real American?
11. Report on something you like about the Chinese.
12. Tell something you like about the French.
13. Find out something interesting about the Polish people.

To all the remaining lieutenants assign the following question: Why is America a good country for children?

Each of these questions should be written on a slip of paper and passed out to the lieutenants and they should be required to have their answers on paper for the next meeting.

Have the club song sung and then proceed to the play period for which this week Indian stories are suggested. Many fine Indian legends can be found in any public library. A few that may be chosen for telling today are: "The Brave Little Mole," and "The Patient Worm" in *Stories of the Red Children*, by Brooks; "How Clay Dishes Were first Made," "Giants, and Fairies," "Iagoo, the Great Story Teller," "The Good Bear and the Lost Boy," and "The Great Bear in the Sky," in *Wigwam Stories*, by Judd; "How Indian Corn Came Into the World," in *Good Stories for Great Holidays*, by Olcott.

The Story of Sitting Crow Who Was Not Afraid [1]

Moon-in-the-face sat on the dirt floor of her house, crouched over the sick baby in her lap, and crooned wearily:

"Na nici—sihta
Na ita há wihu
Nít ko hítu
It tsu u nu."

Her house was new and Bear Paw, her husband, had not yet finished stuffing up the spaces between the logs with mud. The autumn rain, falling outside, trickled in through the cracks, and gathered here and there in little puddles on the dirt floor. The chilly wind whistling about the

[1] *Here and There Story*, by Elizabeth D. Herring. Published by Woman's Board of Missions, 14 Beacon Street, Boston, Mass.

house drove the smoke down the chimney, blowing it out of the old stove in the middle of the floor and filling the room. The baby wailed and coughed weakly from time to time.

Huddled up against the stove was a bent old Indian woman. Her streaked gray hair, instead of being neatly braided behind her ears, was hanging in straggly wisps about her face. Her toes were sticking out of her worn moccasins, and she clutched her blanket about her in an effort to keep warm.

"It tsu u nu, it tsu u nu," crooned the mother. The old woman lifted her head. "Do stop singing that, Moon-in-the-Face," she said, shrilly. "Don't you know that if you sing that in summer the rattlesnakes will bite?"

"Um," muttered Moon-in-the-Face, "the Harvest Moon is past these three days. It is summer no more — nor summer in my heart. My baby will die, and it is better that I die, too." Her voice rose to a shrill wail, and sank again into a low moaning.

Suddenly she straightened up. "Sitting Crow," she called, harshly, "come here." A small boy crawled out from the other side of the stove. His mother spoke rapidly, "Put on your porcupine moccasins — they will bring you good luck and keep you in the path. Go to the house of Poor Eagle. Tell him I have given my baby the powder from the sacred buffalo horn. Tell him I have given some of the powder to each of the four winds, but no one of the four winds has given my baby of its life. Tell him I have set my baby on the doorstep before the dawn, that the rising sun might give its life. Tell him I have walked with my baby in the rain, that the evil spirit might be washed away, but the sickness is stronger than ever. Tell him to come quickly or my baby will die. Go!" She pushed him so hard that he stumbled over the doorstep. He picked himself up and started through the rain, running as fast as his short legs could carry him.

It was late in the afternoon. The cold rain was falling steadily, and it was growing dark. The rocks and little mounds here and there cast queer shadows that looked like animals and evil spirits to poor little Sitting Crow. For he lived in the Bad Lands along the great Missouri where sand heaps and rocks are colored yellow and red, and are twisted into strange shapes. He pulled his blanket about him and ran harder than ever. Suddenly he left the path and ran straight up the side of a high hill. Twice he stepped into holes that he could not see in the tall grass. He fell down, but was soon up again, not hurt, but more frightened than ever. Finally he reached the top and, tired and out of breath, dropped down in the wet grass. In front stretched the great, rolling prairie, the grass flattened before the wind. A few stray cattle out on the range loomed up out of the dark, like black monsters. Behind and below him lay the twisted, distorted Bad Lands, and beyond, the great rushing river. Poor, wet, little Sitting Crow, surrounded by fears and terrors, hugged the ground as if he wished he could be a part of it. For

a few minutes he lay still, then jumped to his feet and ran like the wind down the prairie road that edged the cliff over the Bad Lands. Suddenly a large hawk swooped down before him. Sitting Crow gave a faint cry, and fell flat on his face.

The sound of trotting horses on the soft prairie road was borne along by the wind. Two white ponies, pulling a buckboard, appeared out of the dusk, and were drawn up suddenly as the girl who was driving caught sight of little Sitting Crow. She jumped out quickly and tried to pick him up, but he still clung to the ground and kept his face hidden.

"What's the matter, little boy?" she asked, kindly. "Are you sick?"

He moved slightly, but did not answer. Having satisfied herself that there were no broken bones, and that he was probably only lost and frightened, she sat down beside him and stroked his shoulder gently.

"You do not need to be afraid any more, little boy, because I am here to take care of you, and I am not afraid. I am not afraid that anything will get us out here because once upon a time the Great Spirit said that if we would trust him, he could take care of us so that we would never be afraid again."

Sitting Crow turned his dirty, tear-stained little face toward the stranger.

"Won't you come with me now, little boy, and let me take you home?" The stranger leaned over, putting her arms around him, and he passively let himself be picked up.

"Now, where do you live?" she said.

He pointed vaguely down the cliff to the Bad Lands below.

"He must belong in that new house, for it is the only one for miles," she thought.

Placing Sitting Crow on the front seat beside her, and still keeping her arm about him, she drove down the road which led by winding ways into the valley. It was very dark now, but Sitting Crow was no longer afraid with that protecting arm around him. They soon drew up before the house. Holding a lantern in one hand, and leading Sitting Crow by the other, she waded through the puddle in front of the door, and stepped in.

Moon-in-the-Face looked up eagerly at the sound of someone entering, started ever so slightly at the sight of a stranger, then her face became impassive, and she let her head drop again over her baby. The flickering light from the open stove cast weird shadows over her dark, tired face. The stranger took in the situation at a glance. She stepped quickly up to the mother and leaned over her.

"Your baby is sick," she whispered. "Will you let me see if I can help her? I am your friend."

The Indian mother looked up suspiciously. Then her expression changed, and in her eyes the stranger saw her sorrow and her fierce desire for help. "Who are you?" she asked.

"I am the daughter of the white man at the agency who has come here to tell your people of the Great Spirit who loves us all and who loves your baby and wants to help him. Will you come with me and let us try to make the baby well?"

Moon-in-the-Face rose to her feet, stepped up to the girl, and looked closely and intently into her face.

"I go," she said simply.

It was only the matter of a moment and Moon-in-the-Face and her baby, wrapped in the carriage robes, were in the back seat, and little Sitting Crow with the missionary's daughter in the front seat. A word to the ponies and they were off. As their hoofs beat rhythmically on the road, the stranger prayed to the Great Father, asking him that the little life might be saved and that Moon-in-the-Face might come to know the Father who loved her.

Trot-trot-trot. The sturdy little ponies quickly brought them out of the hills. Down below them shone the welcoming lights of the Mission House. As they drove into the yard, the missionary and his wife threw open the door.

"Louise," they called. "Where have you been?"

She explained, quickly. "You take them in, mother, and get them ready, while I drive over for the agency doctor."

An hour later the poor little feverish baby was asleep in a clean crib, his tired mother on a bed by his side, asleep, too, in spite of herself. Louise and her mother slipped quietly from the room, and joined the doctor down stairs.

"Well, how sick is the baby, doctor?" Louise asked, anxiously.

"Nothing at all, my dear," he answered, cheerfully, "but a very heavy cold. Unless I am much mistaken, the youngster will be as well as ever before many days. However," he added more seriously, "it was mighty lucky you discovered the child when you did."

"Lucky," said Louise to herself, "I should say not. It was something much better than luck."

So together they went happily out into the kitchen where they found Sitting Crow who had been scrubbed until he fairly shone, having the best time of his life, eating a big supper with the missionary.

It was three moons later. Sitting Crow, who was now attending school and living at the Mission, had come home through the snow to spend the afternoon with his mother and play with the baby. The baby was chubby and well and strong now as all babies ought to be. Moon-in-the-Face, in a clean calico dress, sat and watched them, her dark face happy and placid. Finally she said, "Go now, Sitting Crow. It is late. You have a long walk. Are you afraid to go back in the dark?"

"Afraid!" said Sitting Crow. "No! No! Whenever I think I see something move behind a rock, I think of the big Father and then I'm not lonesome any more."

He went to his mother and grandmother and kissed them good-bye in the way the missionaries had taught him, and then started out.

Moon-in-the-Face stood in the doorway and watched him, as he trudged along the snowy path, his head up. The deep blue of the winter evening sky was bright with stars. One seemed to Moon-in-the-Face to be going straight before him, leading him on to the Mission. "He has no fear," she whispered. "It is well. He is safe from harm, for the star of the Great Spirit goes ahead."

After the story-telling have the password given out.

EIGHTEENTH MEETING

Sharing

Password: Brother of Mine.

To the Teacher: A sense of gratitude should result in doing something in return; therefore this lesson offers definite opportunities for the Juniors to share their benefits with others. They, as children, cannot actually do something for every class of people from whom they receive but there are those with whom they can share, thus maintaining a brotherly relationship. The teacher has presumably from various sources, as the Surplus Supply Department of the World's Sunday School Association, Metropolitan Tower, New York, or Home and Foreign Mission Boards, obtained some definite names and addresses of people with whom the children may establish that relationship. Gifts made at this and the three previous meetings can be used in our own country, while plans may be made now for gifts to be made for boys and girls in other countries.

Materials Needed for This Meeting: Letters from missionary societies, blackboard, materials required for handwork and candy-pull.

Program

1. Work Period: approximately 60 minutes
2. Instruction and Business: approximately 25 minutes
3. Play Period: approximately 35 minutes

1 Work Period

Continue the work of the preceding meeting. Gifts intended for use in our own country should be completed at this meeting. By this handwork the pupils are to give expression to the lesson.

2 Instruction

a. Prayer

b. Conversation. With the pupils' aid, make a list on the blackboard of people to whom we owe thanks, arranging it as follows:

To Whom We Owe Thanks { Parents / Miners / ——— } God

After various people have been thought of, be sure to lead the children to state that back of all these sharers is God, so that above all we owe thanks to him, the Planner and Director.

c. Stories

(1) Catching Merry Christmas[1]

Polly Ann awoke and nudged Australia with one sharp little elbow and Victoria with the other.

" Hit's mornin', " she said. " Ain't you aimin' to go to school? "

A groan from Australia and a long-drawn sigh from Victoria indicated that two of Polly Ann's bedfellows were sorry to be poked back so ruthlessly from the land of dreams. Poor little Minty was crowded out altogether in the mad upheaving of the home-made counterpane and began her day with a wail. The uncarpeted floor was not only hard but cold.

" I reckon you ain't hurt, Minty," encouraged Polly Ann. Then she took several quick whiffs of the stifling air. The one small window of that crowded bedroom could not be opened. " Hit's pork, ain't it? "

Minty stopped crying to smell, then joined her sisters in a merry race to see who first would be ready for breakfast. Australia, Victoria, Polly Ann, and Minty are the only members of " No-account " Napoleon Franklin's family of nine girls who are sent to school. Three of the others have now grown so capable in doing tasks within the two-roomed cabin that they can hardly be spared, and the other two are still scarcely more than babies.

After the father had been bountifully served to pork and corn-bread, the mother and daughters had something to eat, and then it was time to start on the three-mile walk to the lonely building of one door and four windows which served on Sunday as a church and on week-days as a schoolhouse.

Polly Ann dearly loves the wild, beautiful out-of-doors, and sometimes she runs away from school merely because she doesn't feel like going in out of the glad sunshine and sitting down quietly to learn to read and write. On this particular morning, however, Polly Ann had no wish to dally. There was no sunshine, and the strong wind blowing straight from high mountain-peaks sent a chill straight through her small, wiry form.

Christmas was still more than a week away, but on that chill December morning as " the Professor " looked into the solemn countenances of the boys and girls he had grown to love, a strange idea popped into his kindly head. The barrel from the Intermediate and Junior Departments of a New England Sunday school had arrived. The mountain teacher had opened this barrel hopefully, in spite of the fact that he had once paid $3.63 freight on a barrel only to find within a worn dress coat, frayed duck trousers, a battered hat, and a quantity of women's apparel long outworn. This time, however, he was not disappointed. It was Polly Ann's shy, eager, pinched little face that brought him to a sudden decision. " Malachi and Pliny," he said, with a mysterious smile, " suppose you tote out the barrel you'll find under my coat over in the corner."

[1] By Mary Louise Stetson in *The Congregationalist*. Used by permission.

What, a holiday, and right in the schoolhouse, too, when it wasn't a funeral, nor Christmas, nor anything? That barrel was rolled out into the middle of the floor almost before the teacher had finished making his request.

"Hit ain't empty, I reckon, Perfessor," remarked Pliny, with a comical shrug of the shoulders which brought a titter from the boys and girls who but a few moments before had looked so serious.

"No," agreed the teacher, "it's full, not only of gifts, but of the Christmas spirit; and because I knew we needed to have the feeling of Christmas on a day like this, I decided to open the barrel and distribute the gifts. If you wish, you need not look at them till Christmas morning."

The friend, known as "the Perfessor" by all his mountain associates, had not intended to be humorous, but his suggestion was greeted with a laugh from a hundred and seventy-two eager boys and girls. The cover of the barrel was removed. Leisurely the teacher drew out something wrapped in white tissue-paper and tied with an abundance of red ribbon. A suppressed "Oh-h-h!" went around the crowded schoolroom. Then all was still as the teacher glanced down at a small card.

"Merry Christmas to John Wesley," he read aloud, but for as long as half a minute John Wesley remained as if glued to his seat, eyes and mouth wide open.

"Hit ain't for me?" he asked doubtfully, pointing to himself.

"Of course. There's no other John Wesley present."

And so the slender lad whose name had been called shuffled up front to accept a Christmas gift from some boy he had never seen.

Every pupil in the room watched as an end of the red ribbon was quickly drawn and the paper began to unfold. A warm muffler, and a pair of new mittens with a jack-knife in one thumb!

Not a pupil of the one hundred and seventy-two was forgotten. Each received a gift marked especially for him. In the very bottom of the barrel was one bearing a Christmas card larger than the others. In the corner of the card were three red spots and some dashes of green. Accompanying this attempt at art was an attempt at poetry:

Have the loveliest Christmas
That ever you can,
My own little mountain friend,
Dear Polly Ann.

Polly Ann, whose big blue eyes had been growing more and more wistful as one after another the gifts were drawn from the barrel, stared and gasped. The teacher stepped over to her and smilingly laid the last gift in her lap. Through the tissue-paper it felt soft. He did hope his suggestion had been acted upon by that blessed little artist and poet of New England.

Sure enough! Out from the tissue-paper wrapping fell a warm blue coat. Gleefully Polly Ann tried it on, and it fitted as if made for her.

Down into each roomy pocket she thrust a small brown hand. When the hands appeared again, one held a bag of candy and the other a neatly folded sheet of paper.

Sugar candy is a rare treat in the mountains. Soon nothing was left of one treasure but the empty bag. Then Polly Ann tried to read what was written on the paper.

"D-E-A-R Polly Ann." She got that far. Then she sighed.

"What's the trouble, Polly Ann?" the teacher asked sympathetically.

"I ain't never seed nary one of them," she said, indicating all but two words in as many lines.

So the teacher offered to read the letter, and Polly Ann consented, though somehow she wished, oh, so much, she might have kept that precious message all to herself, glad as she was to share the candy.

Dear Polly Ann — I am writing you a letter, just because I can't help it, and I'm not telling anybody but just you. I've brushed your coat all clean and nice and sewed on the buttons. When the letter is finished, I'm going to tuck it into one of the pockets where you'll be sure to find it. Don't you think the buttons are pretty? I picked them out myself and paid for them with my dish-washing money.

Do you know, Polly Ann, I've had the loveliest time playing with you for weeks and weeks? We have been chums, just the same as Nellie Osgood and I, only of course whatever you said had to be make-believe.

Won't you write me a letter? When is your birthday? Is your hair brown like mine and does it curl? I wish mine would. I hope you can come to see me sometime. We'd have lots of fun. I go to Sunday school every Sunday. My teacher's name is Miss Emery. I know you'd like it. Really and truly, can't you come to see me?

Your loving friend,

MARJORY BEALS.

Such a lot of questions! How Polly Ann did wish she could write! Well, she would write soon, and read, too, even if the sun did shine so temptingly outside, for into her lonely little heart had come a love for that dream-girl away off somewhere who yet knew her as Polly Ann.

When the excitement aroused by the Christmas gifts, each so strangely appropriate, had subsided, the teacher told his mountain pupils somewhat of the life and customs of New England, dwelling at length upon the Christmas festivities of church and home.

When he had finished, there was a silence broken by Malachi: "They's right clever folks up thar, I reckon, Perfessor," he observed.

"Hit ain't Christmas yet," Polly Ann timidly reminded the school, and the teacher smiled encouragement as he read Polly Ann's honest little countenance.

"What of it, Polly Ann?"

Polly Ann's language was crude, and her sentences broken; but the

friend of boys and girls understood. "They've shared with you, and now you wish you had something Christmasy to share with them. Is that it, Polly Ann?"

She nodded. Then her face lighted with gladness. "They's heaps of holly-bush down here. You told us, Perfessor, that up thar nary holly-bush grows. I reckon hit's too far away, maybe" — The face so joyous for a moment grew wistful again, and the sentence was left unfinished.

Tears came into the eyes of the man, who yet had heart so tender it could beat in sympathy with the heart of Polly Ann. "It's not too far away, Polly Ann," he assured her. "A box filled today and sent tomorrow might yet reach them by Christmas."

And so, because of the gratitude and love of such as Malachi and Polly Ann, every member of the Intermediate and Junior Departments of a New England Sunday school appeared upon Christmas Sunday wearing a sprig of holly worth vastly more than that offered for sale in the shops.

"Our friends from the Southern highlands sent it to us," they proudly explained, and somehow, highlands and lowlands, North and South, seemed very close that Christmas Day.

(2) Adam[1]

It was dinner time in the Fullward home. A family of six were seated around the table — father, mother and grandmother, Teddy and Archie, the twins, and Cousin Roxy.

Cousin Roxy was making her annual visit on her way down South where she was a first-grade teacher in a mission school. The boys especially liked to have her come, for she told such interesting stories. Sometimes she went chestnuting with them, too, and once she even played football.

The first day of school was over, and as in many another home where there are boys and girls, the day's experiences were related at the evening meal. Teddy and Archie were in the sixth grade. They discussed their new teacher, their schoolmates, books and studies, and finally Teddy broke out with a laugh;

"Oh, but say, Arch, did you see that big, loony chap in the back seat? I heard the teacher call him Tom, and think, mother, he is *sixteen*, and only in the sixth grade. I should think he'd be too ashamed. Oh, everybody just guyed him, and at recess he stayed all by himself."

"Yes, I should say, and he doesn't know anything!" went on Archie. "Did you see his clothes? I guess they came out of the ark all right, and were meant for his father."

Here grandmother interrupted, gently.

"I hope you didn't poke fun at him, boys."

[1] *Here and There Story*, by Anna L. Daniels. Published by Woman's Board of Missions, 14 Beacon Street, Boston, Mass.

Both boys looked rather sheepish, for in their secret hearts they knew they had poked a great deal of fun at him.

" But he's so big and stupid, grandma. He doesn't fit our grade at all," said Archie.

" Your schoolmate reminds me of Adam," said Cousin Roxy.

" Who was he, Cousin Roxy? " the boys inquired.

" Do you remember last night when I was showing you my ' down South ' pictures, we came to one of a man with a book and an umbrella? "

" Yes, I do," replied Teddy, " and father asked if he was one of your church deacons, and you laughed and said, ' No, he was a pupil,' and . . ."

" I don't remember him," broke in Archie. " I want to see him again, and what about him, anyway, Cousin Roxy? "

" Well, Archie, you go upstairs and get those pictures from my table, and find Adam, and then I'll tell you about him before you get out your schoolbooks."

" I think I will stay down a while after dinner," said grandmother. " I should like to hear the story."

" First," said Cousin Roxy," when Archie had returned with the book of snapshots, " tell us what you see in this picture, Archie."

" Why, just an old colored man with some books in one hand and an umbrella in the other."

" Yes, only he wasn't an old man. And you remember, don't you, that all the children in my school are colored children? No white boys and girls, not even one! And you remember most of them are poor country children, and many never had a chance to go to school till they were rather old."

" As old as Tom? " asked grandmother, slyly.

" Yes, and older than Tom. Well, to begin then. A year ago, the first day of school, a young man came into my first-grade room at registration time. I supposed, of course, he was the father or brother of one of the children. I noticed that he had on a blue shirt, no necktie, that his shoes were old and unlaced, and that he looked very dirty and shabby and dull.

" When it was his turn and I spoke to him, he said he wished to enter school. I presume I looked as surprised as I see you are looking now, and so he explained a little like this: ' I ain't never had no chanct to go to school, ma'm. My father wouldn't let me. But I'm twenty-one now, so I come away from my father and I wants an education. Please, ma'm, let me stay. I have the money. I worked all last summer on the railroad to get it. I won't give you no trouble, I sure won't, if you please will let me stay. My name is Adam Kelly, and I live in Madrid, Alabama, and I am going on twenty-two.' "

" Whew! " exclaimed Archie under his breath.

" Why, Uncle Bill is twenty-two, and he's a senior in college," said Teddy. " Well, go on, Cousin Roxy."

" I told Adam I thought he might stay, but to wait till I could talk with him longer," Cousin Roxy continued with a smile. " I found that his mother had died when he was small, and that he had lived and worked all his life with his father on the farm. When he was quite a small boy he could plow with a mule in the field and he knew all about raising cotton. I could see that he had worked hard, for his shoulders were stooped and his hands calloused and rough. When he was about twelve he had asked his father to let him go to a school which was to be open for four months three miles away.

" But his father refused, saying he had no need of ' learnin.' He had gotten along without any. When Adam was sixteen he had begged again, but again was refused. ' But,' he said, ' I made up my mind I was going sometime and here I is.'

" ' Well,' I said, ' you know this grade is for very small children, Adam, and you can see I haven't any desk big enough for you.'

" ' Reckon I couldn't have a chair, miss? '

" ' And then, Adam, you are very large and old for this grade, and I fear the children will laugh at you and make fun of you, and that might make you angry.'

" ' No, miss, I don't mind if they do and I reckon they will.'

" He told me that he was earning his board by working for a doctor before and after school. Then I gave him a pencil and paper, but his clumsy hands could hardly manage them. He wrote a few figures which he had studied out as he saw them on the engines. But his name or any letters he could not write.

" ' Adam,' I said, as he started to leave, ' I like to have my pupils look as neat as possible in school.'

" Do you know, boys, that what he had on was all he had! However, the next morning he returned with his shoes laced with white-cotton rags. I had an old necktie on hand, in case of need, which he put on, awkwardly, but proudly,"

Cousin Roxy stopped for breath.

" Did he come every day? "

" Yes, Archie, he didn't miss a day that year, though sometimes he was a little late on account of his ' chores.' I gave him a chair at one side of the room, with a big arm to it so that he could write. His books he kept under the chair on the floor. Poor boy! I found him so slow — remember how long he had waited — that I couldn't let him recite with the children. And I excused him from gymnastics, paper cutting, and painting. I gave him lots of work to do to keep him busy, and then after school each day I spent a half hour with him, and many other odd moments. I remember the first whole sentence he wrote correctly after four months, ' The sky is blue.'

" At first the children did make fun of him, but they stopped after awhile and I often saw a second or third-grader helping him at recess. Sometimes he tried to play with them by giving them rides on his back.

When school closed last June he was quite a different looking man. He was dressed fairly well; he held himself erect; his face had brightened and sometimes he smiled."

"What is he going to do now?" asked Teddy. "It is almost time for school to open down there."

"He is coming again and into the second grade. He is working this summer for his tuition, a dollar a month. And, oh, I nearly forgot. I had a letter from him a few days ago. You would like to see it. Wait a moment."

The boys had some difficulty in reading the letter, for, remember, an ignorant country boy with but one year of school had written it. They made out two things, however, that every day he thanked God for his dear teacher who came down from her nice home up North to help his people, and that he was studying by himself for as long as he could keep awake each night after work.

"Say, Cousin Roxy, that story is great!" exclaimed Archie.

And Teddy, thinking out loud murmured: "Do you s'pose our Tom is something like Adam? I didn't think of that before."

Father and mother smiled. Cousin Roxy gathered up her things. Grandmother rose to go upstairs, and the boys kissed her as usual.

"We're not going to make fun of Tom any more," said Teddy, shyly.

And Archie added: "No, and we won't let the other fellers, either."

Then the boys settled down to their school work. But Archie's mind still lingered on the poor boy down South, who, twice as old as he, had struggled so bravely through the first grade. And he interrupted Teddy, deep in his history, to say:

"Believe I'll send Adam one of my books and a neck-tie and a shoe-string or two."

d. Conversation

Distant Brothers with Whom We May Share

The teacher should at this point present the opportunities for sharing which were promised last week. Some probable opportunities are the sending of boxes of toys, school supplies, pictures and clothing to mountaineers, to schools or orphanages for colored children, to children living in any isolated sections of New England, to life-saving stations, and to brothers in Alaska. It would be splendid also to arrange for an exchange of gifts between city and country children. Letters also might be exchanged between pupils of church schools in different places. Tell something about each "brother" to whom they send their gifts, and then turn the meeting over to the president to give the children a chance to decide the matter by their own vote.

e. Song, "America the Beautiful" (memory hymn).

f. Psalm 100

3 Play Period

A candy pull is suggested. This may, however, be interchanged with a play period suggested for an earlier lesson if this comes at the wrong time of year for a candy pull, and always it is possible to take a game or two from the suggestions for another meeting, if activity of that kind seems needed.

The candy should be made by a leader or a senior girl during the lesson and be ready to pull during the play period. Let the children take turns with the pulling. Divide the candy so that a number may be pulling at the same time.

The older girls might make mashed potato fudge, the potatoes for which should be boiled during the lesson. The following recipe will make three pounds of candy.

Materials: 3 medium potatoes, boiled and mashed
1 cup cocoanut
½-lb. cake bitter chocolate
2 lbs. confectioner's sugar
1 teaspoon vanilla

Directions: Do not cook. Melt the chocolate and mix thoroughly with the mashed potato and cocoanut. Stir in the vanilla. Add the sugar slowly. Beat the fudge until it begins to set, spread in a buttered pan, and cut in squares. If fudge does not thicken after a thorough beating, add more sugar.

TOPIC IV

OTHER COUNTRIES

NINETEENTH MEETING

Brotherhood

Password: Cheerful givers.

To the Teacher: The aim in this last group of lessons of the course is to arouse within the children a brotherly attitude toward all the peoples of the earth as children of the heavenly Father. The brotherly spirit may be fostered through stories, games, gift-making, a club, an international exhibit, and a play. The thought is now to be focused upon our relationship to countries other than our own.

For a new club, Brothers All is suggested. The purpose of this club is to uphold the spirit of brotherhood and service. The work of the club is for the members to do all they can to show that they are brothers and sisters of boys and girls of other lands, and to help others to feel that way. More specifically, the work will be to make or prepare gifts to send to mission schools, and to help prepare for a final exhibit and play. The club may have the following motto:

"As members of this club, we will be courteous and kind to people of other lands who come to our homeland, and do our part to be friends to boys and girls in other lands."

This motto may be nicely printed on a mount and used at each meeting. The officers of the club may be a president, a vice-president, and a secretary. Committees may be appointed as plans call for them.

In preparing for the exhibit, the children should have as large a share as possible in order that they may feel that it is *their* exhibit. For a play, Alice Through the Postal-Card, published by the Missionary Education Movement (see note under "To the Teacher" in lesson 20) and obtainable through one's denominational publishing house, is suggested. It is a Japanese play but is suggestive of the spirit of these lessons as a whole.

Psalm 100 may be continued in these lessons if it has not yet been entirely learned. For a memory hymn, "In Christ There is no East nor West" is suggested.

Materials Needed for This Meeting: A map of the world, Bible, blackboard, stereopticon views for the play period, *Worship and Song*, and those needed for the work period as suggested below.

Program

1. Instruction and Business: approximately 45 minutes
2. Work Period: approximately 50 minutes
3. Play Period: approximately 25 minutes

1 Instruction and Business

a. Prayer. Repeat the Lord's Prayer in concert.

b. Conversation. (Call attention to the opening phrase of the prayer, " Our Father," and question as to whom that phrase includes. Ask, Whose Father is he? Make it clear that it means everybody's heavenly Father, that God is the Father of people of all parts of the world and that he loves all equally.

Calling for suggestions from the children, list on the blackboard under the heading, " The World Family," the different kinds of people who may unite with us in saying " Our Father." Now locate the homes of these people on the map.)

Knowing our Brothers

Once the people of one country did not know much about those of other countries; in fact, there was a time when the people of Europe did not know that there were people living in America, and the people in America knew nothing about white men. Once, in China, the door was " closed," as we say, to all outsiders. The Chinese were not willing for foreigners to enter their country. For the most part, the people of one country looked upon those of another as enemies. They were afraid of one another. That was partly because they did not really know each other and partly because they did not know enough about Jesus' spirit of kindness and helpfulness.

That was in the days when little traveling was done. You see, when there were no trains or steamboats people could not travel very easily or very rapidly, and although traders and explorers took long and dangerous journeys the people of the different parts of the world were for the most part strangers to one another.

Now it is very different, for ocean liners and trains have made it easy to travel from one part of the world to another. Many travelers from America have made friends in Europe; many people from across the seas have come to live in our country. Missionaries living among the people of the Orient have helped many of them to feel that we are all brothers and sisters. It is as if many members of a large family who once were separated had been brought together again.

" Children of one Father
Are the nations all;
' Children mine, beloved,'
Each one doth he call."
— *From "Song of Peace," by M. K. Schermerhorn.*

The poet who wrote this must have been thinking about the verse in the Bible which says, " All ye are brethren." (Explain that " brethren " means brothers. Read the verse directly from the Bible.) There is another Bible verse, too, of which the poet may have been thinking. It is, " Love one another," and it is found in John 15 : 12. Now when

you go home I want each of you to read in his Bible these two verses. (Give out slips on which the references are written.)

c. Song, " In Christ There is no East nor West " (memory hymn). Juniors will appreciate this song if it is explained to them before they are asked to sing it.

d. Conversation. Ask, How would you like to send presents to boys and girls across the seas? We want everybody to get into the habit of thinking of the world's people as one big family and the best way to show them that we feel that way is to send them something in a friendly spirit. America should help to make all the nations friendly toward one another. (Speak of the phrase in the Christian flag salute: " One brotherhood uniting all mankind in service and love.") Missionaries are helping to unite all mankind in service and love. We can have a part in that work; our missionary societies know just where and to whom we can send some of our handwork and money to help in this work. Don't you think it is a great deal better for all the nations to help one another instead of trying to get ahead of one another? Let's boost that idea. We can do it through some of the gifts which we are going to make in our handwork period. (The materials which the children can collect for a missionary box may be spoken of also.) Next week we are going to find another way to help — (the play).

e. Business. Have the chief discoverer open the business meeting and announce that it is an appropriate time to organize a new club, if one is desired. Always the children's wishes should be consulted in this matter. Organize according to suggestions under " To the Teacher." Ask if they would like to have a curio exhibit for one of their play periods within a few weeks. (See twenty-first meeting.) They can have one if each helps to collect curios. Ask them to begin collecting this week, and each child may be asked to tell something about the curio which he brings. This curio collection may again be used at the final exhibit, twenty-sixth meeting. Give out copies of the new club song which is as follows:

BROTHERS ALL

(To the tune of " Jingle Bells ")

Brothers all,
Brothers all,
Brothers far and near;
Here and there, and everywhere,
And 'way across the sea;
Brothers all,
Brothers all,
Brothers far and near.
Many a gift we'll send to them
For brothers all are we.

2 Work Period

The handwork suggestions for lessons 19–25 include making costumes for the Japanese play (see next meeting), making posters of other

countries, printing memory hymns and club songs and making flags and signs in preparation for the final exhibit, and making gifts for boys and girls across the seas. The number of children in your class will determine how many of these suggestions you can carry out. If the group is small, for the gift work you might choose to make only such articles as can be completed in two or three meetings. After that the other handwork may be taken up. In such a group the costumes for the play could be made by the Woman's Missionary Society, leaving more time for the children to make their gifts. In a large group it would be easy to distribute the work. In that case, today some gift work and the printing of memory hymns and club songs may be started.

The following articles are in demand by missionaries everywhere, and should be sent to the denominational mission board:

Small face towels and wash-cloths for use of girls in mission boarding-schools, linen squares for trays (made from old tablecloths), handkerchiefs, babies' bibs, needle-books, pin-balls, cut and basted patchwork for teaching sewing, bookmarks and calendars, small bags for money, sewing bags (filled if possible), decorated cards with space left for the missionary to write in a Bible verse, and wall cards. Scrapbooks 7 x 9 inches, with few leaves, small dolls, games, ribbons and bits of colored string, and Christmas-tree decorations are all wanted.

Directions for Making

Wall Cards. Cut standard sheets of tinted paper into four pieces, bind the edges with passepartout binding, paste pictures on both sides, and tie at the top to hang by. Choose pictures from the following subjects: life of Christ, copies of famous paintings, views of historical places, typical scenery, or simple pictures of children and animals.

Cretonne Needle-Book. Make a paper pattern the shape of a maple leaf. With this pattern cut out two leaves of cretonne (scraps may be utilized for this book) and two leaves of white flannel. Finish the edge of the cretonne leaves with blanket stitch and pink the edge of the flannel leaves. Put the flannel leaves between the cretonne leaves, and fasten together. The teacher should have the materials cut and ready for finishing and putting together before the class meeting.

Bookmark. A bookmark of ribbon or heavy paper with a stick-printed design would be excellent for practice work.

Stick Printing. Boxes containing complete stick-printing outfits may be bought from the Pilgrim Press. An outfit is composed of dye pads, wooden sticks of various shapes and sizes, and a bit of sandpaper for smoothing roughened sticks and removing dried color from the sticks.

To print: Put the material to be decorated on a piece of damp blotting-paper. Press the end of the stick down firmly on the dye pad, then against the space to be decorated, as in printing with a rubber stamp. Lift the stick carefully from the cloth, so as not to blur the edges. (See figure 46.) Fabrics to be washed may be rendered indelible by covering

the printed design with a wet cloth and pressing with a very hot iron until perfectly dry.

Stick-Printed Table Mat: Cut a nine-inch square of crash, linen or stencillex. Stencillex is an open-weave cloth through which squares ruled on paper can be seen, thus insuring a finished design that is straight and true. Pin the square on a piece of cardboard to hold the cloth in place, and print a border, allowing space all around the edge for a fringe one inch deep.

Cross-Stitched Canvas Mat: Cut a nine-inch square of filet canvas, and thread a large-eyed needle with colored wool. Beginning at the upper left-hand corner of the mat, count seven squares to the right and seven squares down. Pass the needle through the seventh square, having the knot on the wrong side. Now cross-stitch one unit of the border design, which is four squares each way. Skip two squares to the right and repeat this design. Cross-stitch this border (figure 47) all around the mat, seven squares in from the edge.

The cross-stitch edge is made by overhanding all around the mat to the left, bringing the needle up through one square, over the edge, and up through the third square. Repeat all around the edge, then start overhanding back to the right, coming up through the same squares. The edge may be of black or of the same color as the border.

Face Cloth with Crocheted Border: Use a ready-made face cloth or hem squares of Turkish toweling. Put one double crochet stitch into the cloth, chain one, and repeat to make the border. In the corners, put three double crochet stitches in the same hole.

Sewing Stand for Thread: A silkateen spool, two thread spools, a piece of wood one-half inch thick and three inches square, and a meat skewer are needed for this sewing stand. Bore a hole in the center of the wood as large as the holes in the spools, and sandpaper all surfaces of the wood until smooth. Trim down the meat skewer so it fits snugly into the holes of the spools. Now put the piece of wood on top of the silkateen spool, put the two thread spools on top of the wood, and push the meat skewer down through all the holes (figure 48). Drive a nail into the meat skewer at the top and bottom of the stand to act as a wedge. Fill any small spaces between the skewer and the spools by driving in bits of wood. Drive a long small-headed nail into the wood three-fourths of an inch from each corner. Paint with enamel paint.

When the paint is dry, make a small, round pincushion over the end of the top spool. Slip a spool of thread on each of the four nails in the board.

Airplane: From white pine wood one-fourth inch thick or a little thicker, cut a strip B-B′ twelve inches long and then shape the strip like figure 49. From a two-quart peach-basket, cut the rudder C, which is two inches wide and two and one-half inches long. With a knife, cut a groove in the top of B-B′ just wide enough and long enough so the rudder will fit in, and glue the rudder C into the groove.

Now cut two wings from the basket. The larger wing which is fastened directly under the rudder is nine and one-half inches from tip to tip and two inches wide. The smaller wing is five inches from tip to tip and two inches wide. Shape the ends of the wings like the top of the rudder.

Paint the body of the airplane one color, the wings another. Each wing is held to the body of the airplane with an elastic band.

To operate: Hold the airplane at A between the thumb and forefinger of the right hand, and throw in the direction of the arrow.

Tip-Cart: This tip-cart may be made from any small wooden box with one end removed. Figure 50 shows how the cart is put together. From wood one-fourth inch thick, cut two shafts (A-A′) one-fourth inch wide and about one and one-half times the length of the cart. Measure six inches on each shaft from A and taper and round, using a knife. From wood one-fourth inch thick, make an axle (A′-A′) one and one-fourth inches thick and as long as the width of the cart. Nail this to the square ends of the shafts. Make the crossbar (B-B) one-fourth inch wide and one-half inch shorter than the axle. Secure the crossbar to the shafts by driving one nail through each shaft into each end of the crossbar.

Take a piece of cloth two inches wide and as long as the crossbar, and fold it lengthwise. Glue one-half of the strip to the underside of the floor, halfway between the front and rear of the cart; glue the other half to the back of the axle. The body of the cart can then be tipped. The open end of the cart is the rear.

Out of wood one-fourth inch thick whittle two wheels; with a gimlet bore a hole through the center of each. Fasten the wheels to the axle with small screws. (The alternatives suggested under "Wagon" on page 98 might be used.) Sandpaper all surfaces of the cart and paint with a bright color.

Marble Game: A piece of thin wood 12 x 3 inches is needed for the marble game. Draw on the board three gates as in figure 51, the gate in the middle being two and one-half inches wide, the right-hand gate, one and one-half inches wide, and the left-hand gate, one inch wide. Cut out these gates with a compass saw, and smooth down all rough edges with a knife. Cut out two right-angle triangles of wood, with a three-inch base and three inches high. Nail these triangles on the back of each end of the board, to hold the board in a vertical position.

Sandpaper all parts and paint with a bright color. Paint the figures five, three, and one over the gates, as in the illustration. The following directions for playing should be written on paper and pasted on the back of each board.

Directions for Playing: Set the board on the floor against the wall. Players take turns trying to roll a given number of marbles through the gates. All marbles going through a gate add the number over that gate to the score of the player.

Knitted Costume for Four-inch Celluloid Doll: Cast 60 stitches of colored wool on steel knitting-needles, and knit 6 rows plain. Narrow to 20 stitches by knitting 2 together, then knitting the third stitch alone and slipping one over the other. Repeat this with each succeeding group of three stitches. Knit 1, purl 1, for 12 rows. Sew down the back and over the shoulders. This dress has no sleeves. Bloomers: Cast on 12 stitches and knit 14 ribs (28 rows). Sew the two ends of this strip together and fasten at the corners. Put on the doll and sew the top of the bloomers to the underside of the waist. Bonnet: Cast on 22 stitches, and knit 1 row plain. Narrow each row by knitting the two middle stitches together. Repeat for seven rows, bind off and sew together at the back. Make rosettes for each side of the bonnet, following the directions for the soft yarn ball on page 60. The cardboard circle should be about one inch in diameter.

3 Play Period

Stereopticon views of missionary work may be shown at this meeting. As an alternative, the following games are suggested:

Grunt. The players form a circle. One player is blindfolded and stands in the center. He touches a player in the circle and says "Grunt." If he cannot tell the name of the person who "grunted," he must try another player until he succeeds, when the two exchange places.

Blow the Feather. A cord is stretched across the middle of the room. The players form two teams, and each team, by blowing or using a fan, tries to keep a feather on the opposite side of the line.

This is my Nose. The players form a circle. A leader in the center says, "This is my nose," but points to her feet. The player in the circle to whom she has pointed must point to his nose and say "This is my foot" before she counts ten. If he is unable to do so, he must go down on his knees and stay there until, later on, he has answered correctly. If a player answers correctly, he changes places with the leader.

Ring on a String. The players form a circle with one in the center. A ring is threaded on a string long enough to reach around the circle, and the ends of the string are tied together. The players hold the string with both hands, and pass the ring around, trying to prevent the player in the center from discovering where the ring is. A player who is discovered with the ring has to take the place in the center.

The Countess of Huggermuggers is Dead. The point of this game is not to smile. Place two lighted candles on the floor eight inches apart. Two players face each other with the candles between them, each player standing four steps back of his candle. Each player takes three steps forward, bowing between each step. One player then says, "The Countess of Huggermuggers is dead." The other answers, "I am very sorry to hear it." The first replies, "So am I." Each player then blows out his candle, and takes three steps backward, bowing between each step.

A group might be divided into teams, each team scoring a point when one of its players goes through the performance without smiling.

Ghost. The players sit in a circle and one thinks of a word and announces its first letter. The second player must also think of a word that begins with that letter and announce its second letter. The third player must then think of a word the first two letters of which are those which the first two players have announced, and give its third letter, and so it goes on around the circle, each player trying to continue the word. The player whose letter, added to those already given, finishes a word becomes a "ghost." When that player has been so unfortunate as to end three words, he is then a "ghost" for the third time and is out of the game.

If, during the game, one player names a letter which combined with preceding letters seems an impossible combination with which to spell a word, the next player may challenge him to name the word he was thinking of. If he cannot name one, he is called a "ghost." To illustrate the game: Player one says "b." (He may be thinking of bark.) Player two says "o." (He may be thinking of boy.) Player three may say "i." (Perhaps he is thinking of boisterous.) We then have b-o-i. If player four says "l," he is a ghost because he has ended a word. If he, too, had thought of boisterous he would have added "s" and would not have been a ghost.

TWENTIETH MEETING

Japan Day

Password: Friends Across the Sea.

To the Teacher: The purpose of this lesson is to help the pupils to feel brotherly toward the Japanese as members of God's family. After the conversation and story, "Alice Through the Postal-Card" (See "To the Teacher" on page 118) is to be read by the teacher or teachers. It will be well to read the play to all the children so that all may be interested in it. After the reading, announce the names of those who are to take part in the play and that the others are to help make costumes for it. Directions for the costumes, which are very simple, are given with the play. The more pictures one can collect from magazines the better, for they can be used to great advantage with these lessons. The missionary and National Geographic magazines and the picture sheets published by the Missionary Education Movement, are good sources.

Materials Needed for This Meeting: The play, "Alice Through the Postal-Card," pictures of other lands, club motto (printed on a mount), copies of the club song, those materials needed for the handwork and the play period (if the suggested games are played instead of having the entertainer), *Worship and Song*.

Program

1. Instruction and Business: approximately 40 minutes
2. Work Period: approximately 50 minutes
3. Play Period: approximately 30 minutes

1 Instruction and Business

a. Song, "In Christ There is no East nor West" (memory hymn).

b. Prayer

c. Conversation

On the map locate Japan; plan with the pupils a trip to that country from ours. What are some things you would like to see when you get to Japan? From their general reading the pupils will have suggestions to make about Japanese houses and customs. The annual house-cleaning, when all paper is entirely removed from the walls and new put on, the extreme cleanliness of the homes, the custom of taking off shoes, their politeness, their manner of dress, their food and ways of eating, the use of cushions on the floor instead of chairs, their means of travel, and the fact that it is called "Cherry Blossom Land" will be of special interest.

d. Story

How Kitoshima Kept His Word[1]

Dr. Hoyt and his twin sons David and Jonathan paused in surprise at the door of their home in Japan.

"Somebody's been here," said Jonathan. "Look at all those sticks on the porch. Why, they're letters. 'K-i-,' what does it mean, father?"

"Wait a minute," said the doctor, looking curiously at the floor. "The wind has blown some of them away." He replaced the broken twigs and then read the result: "Kitoshima called."

"I suppose he came on his bicycle and hadn't any card with him. That's very gracefully done; see that pretty 's.' Every Japanese is a born artist, I believe. Don't disturb them until your mother comes."

"I'm so sorry," said David, "I want to see him."

"He will come tomorrow morning, my boy, for he has a lesson to give at the school."

The next day the twins were on hand to waylay their friend when his task was done, to blow their new whistles in his ears, and run beside him to the dispensary. The slender young man stood at the open door in respectful silence until the doctor looked up. He spoke a precise English, with a twist in the order of the words now and then. "Good morning, Dr. Hoyt. Is it that one moment I may speak with you?"

The busy man nodded and waved his hand, which signal was understood to mean that they were to stay outside. When the doctor had taken a cinder out of one patient's eye, put fresh bandages on a broken arm, and scolded an old woman for eating the salve she had been told to rub on her knee, he stepped out into the sunshine to face the three who were waiting for him. As usual, Jonathan spoke first. "O father, Kitoshima wants us to spend the day with him. He's going to show us the funny straw raincoats, and he will make a big kite and do lots of things. Do let us go."

The doctor looked from one eager face to the other in the tantalizing way that some fathers have, before he said gravely, "You may go anywhere with Kitoshima." The dark face before him lighted up with pleasure, and the young teacher made a low bow. "A thousand thanks," he murmured, "I will take good care, doctor."

It was great fun for David and Jonathan to fly kites made in the shape of birds or dragons, and which could hum as well as soar. A large music-box was wound up for them and they were allowed to fire an air-gun at a target. Their eyes grew round with wonder when Kitoshima put on one of the straw overcoats which the Japanese farmers use to protect themselves from rain in winter.

Then the young man took them to the estate of a nobleman, near his home. "The family are away," he explained, "where we will we may go." They entered a grove of feathery bamboo. "We will leave

[1] By Anna Stevens Reed. Reprinted from *Everyland* by permission. Subscription rate to *Everyland*, $1.50 per year.

our lunch box here and come back," said their guide. Farther on, there was a wilder spot, among trees and rocks.

David exclaimed at some beautiful green moss, and Kitoshima told him to sit down there. The cushion proved as soft as it looked. "You, too, Jonathan. I will look for cherries. My people raise the trees just for the blossoms, but how good the fruit is, we know, do we not? Sit still until I come back, or you will get lost."

The twins had been trained to obey, but the livelier one could not keep quiet very long. He took out his knife and began to dig with it. "You're spoiling the moss," said his brother.

"There's plenty more," replied Jonathan. "This is the queerest rock I ever saw; I don't believe it's stone at all."

"What was that noise, Jonathan? Oh, what have you done?"

Suddenly David found himself slipping, sliding down hill. Faster and faster he went, till, to his terror, he landed in total darkness. It was some minutes before he could speak; then he called softly, "Jonathan." "Here," said a voice not far away.

"Are you hurt?"

"Not a bit. How's David?"

"All right — I guess," was the doubtful answer. "What did you do to the rock?"

"I tell you it wasn't a rock. It felt like hard wood; must have been some sort of a sled, to chuck us down here, and I couldn't have started it with a penknife, you silly. It's magic, the kind we read about," and Jonathan chuckled as if he had enjoyed the ride.

Poor David was nearly crying. "How can we get out?"

"It's Kitoshima's picnic; he must dig us out."

"He won't know where we are."

"It's lighter over there, David. I'm going to crawl that way. Come on."

The bolder twin crept on until he came to a passage which led to a grotto where they could stand upright, and look up, through gaps in the rocks, at trees waving far above them.

"It's an enchanted cave," said Jonathan in great glee. "I always wanted to find one. How that rock glistens! Diamonds, probably. There ought to be a dragon to guard them. Come along and we'll find him."

"I don't want to find him; I want Kitoshima."

They picked their way carefully down rude steps cut in the solid rock, turned a corner and Jonathan cried out, "Here he is! There's the dragon." Sure enough, a dreadful creature with wings and claws and blood-red eyes, crouched beside a round basin which might have been a fountain once, though there was now no water to be seen. "Let's go back," whispered the trembling David.

"Made of stone, probably," said Jonathan, though he had quailed also. He took a few steps more, then he laughed. "Don't worry,

David; it's just an image. Don't you know the big stone lions by the temple? It's like them; it can't hurt you. Let's run right up and dare him to touch us." They clasped hands and ran on laughing, for David's fears had flown as suddenly as they had come, but nothing in the little fellows' experience had prepared them for what happened next. The dragon actually reared up and caught a boy in each claw, while curved pipes shot out from above and threw a fine spray of water over them. It was too much; David uttered one word in a piercing scream, " Kitoshima! "

And Kitoshima was instantly there, sliding down the trunk of a tree from which he had been watching their movements. He drew the little boy into his arms and told him over and over that nothing should hurt him. " I take blame to myself, little friend, for giving you fears on this so bright day. I did not think you would go so close to the dragon. I knew Jonathan would; see, he is not afraid." The other twin had not waited to be rescued. In his surprise he had stepped back when the dragon's claws fell, the pipes disappeared and the shower was over. " How did he do it? Make him do it again," he cried in an excited tone.

" You stepped on a hidden spring, right in the middle of the path. You may do it over, if you like, but David has had enough. I will not leave you again and there shall be no more tricks today."

Presently the young man showed them a path up the ravine and insisted on carrying David on his back. They were soon in the grove of bamboos, and after they had eaten their good lunch and the cherries that Kitoshima had, he explained the strange things they had seen, ending with these words: " It is only a joke now about sliding into the grotto, and every one around here knows how the dragon is made, but once it was all in earnest and no one understood it. Many years ago this place belonged to a temple which has been burned. The priests made these contrivances so as to frighten people and get them to do as they said. There was a good deal more water in the shower-bath then, and whoever stood there was told that it would wash away his sins. Are you not glad that your father and mother and other good men and women have come here to teach my people a better religion than that? "

They were all stretched on the grass and the young teacher noticed that one of the twins was still pale. " I am sorry I let you be frightened, David," he said humbly.

" Oh, I don't mind now," returned the child with a happy look. " It's so nice here; not like that dismal place."

" I would not hurt you for all the jewels in the coronet of our empress, and a great many of them there are, for I saw her wear it last week. Because of the English I am wanted sometimes at the palace. David and Jonathan, I shall save your lives some day." His eyes had a dreamy, far-away look as he gazed at the blue sky through the lacework of the leaves, and both boys were impressed by his earnest words. One of

them rallied and said rudely, "What nonsense! How can you save our lives? You can't save us from the sharks, for father won't let us bathe in the bay. When an earthquake comes, we only need run out into the street and it's soon over. I wouldn't talk big. Such things don't happen any more, except in books. How are you going to do it, Kitoshima?"

The face of the Japanese was like a mask which hid all and told nothing, but when he spoke, his voice was deep with a tenderness that he may have learned in the Western world. "Little friend, when you need me, I shall be there."

A year brings many changes. When the cherries were ripe again, Kitoshima stood sorrowfully on a wharf, waving good-bye to his friends who were going to China. Dr. Hoyt had been transferred there, at his own request, to be near his only brother, who was also a missionary and who needed his care. The little group on the deck of the steamer was sad at parting. Jonathan made one of his odd speeches. "I don't see how Kitoshima is going to save our lives now."

"Nor I," said David. "When he said that, I believed it would come true."

"You believe most things, don't you, David? We'll never see him again." The other twin hid his grieved face against his father's arm. Dr. Hoyt said quickly, "Jonathan, when will you learn to be more careful of your brother's feelings? There are many ways for friends to meet. We may even return to Japan."

Another year went by. In the summer of 1900 the Boxer Rebellion broke out in China. Wild, cruel men went everywhere bent on killing the foreigners and native Christians. A number of these took refuge in one place in Peking and tried to keep the Boxers out. Dr. Hoyt and his family were in this group of people. For many weeks they were on the defensive, watching out for Boxer attacks and suffering many hardships. They had only one cannon, an old one made in England, found in a Chinese junk-shop. It was set upon an Italian carriage, bound with Chinese rope and fired by an American gunner, using Russian shells, touched off with Japanese-made fuse, in which German fine powder was used. So many nations were represented in that company that all over the world people were watching for news from Peking, and trembling for the result.

When the first of August came Dr. Hoyt went to one of the men who had charge of the food to beg a little rice for his sick boy. "Certainly, doctor; I'm sorry. Which one is it?"

"David. He can't eat the horse-flesh. I wish I had some of the milk that is thrown to the pigs on my father's farm; it would keep him alive. I fear for David unless we are relieved soon."

Jonathan had followed his father and heard every word. It took some time to soothe him and persuade him that he must take good care of David, and keep right on hoping and praying that help might come.

He went back to his brother's bedside eager to do any little thing he could.

"Father has something nice for you; you'll like it, David. I wish I could have some."

"I don't want it," was the answer.

"But you must eat, or you'll die," cried Jonathan in alarm. "Just think. We can't ride the pony Uncle Chester has promised us, or find out what makes the ducks hurry so when they climb on board that queer boat at night, or string shells for mother's curtain, or any of the things we've planned, if you die."

"That's so," said the other twin wearily, "I s'pose I mustn't." He dozed a little, but soon started awake. "I wish those old guns would stop; they make my head ache. I wish — Kitoshima — would come."

"It would be a good time," admitted Jonathan with his old droll look around the corners of his mouth.

Meanwhile, the allied troops were doing their best to come to the relief of their countrymen, but there were many obstacles in their path. Each time that they paused for more than a night, one man was here, there, and everywhere. If it seemed impossible to advance, he kept saying, "We can do it; we must do it." He said it in three languages, English, French and Japanese. At last an American talked back: "You act like a crazy man."

"It is a vow," said the other, solemnly. "My friends are in Peking, if alive at all they are, and I am pledged to save them. I pray the merciful Father that I may not come too late."

On August 14th, when the heroic company at the British Legation had held out against odds for eight long weeks, the troops reached the walls of Peking. Their hearts were heavy with anxiety, for they did not know the condition of the besieged, and they had heard severe firing the night before. So they would not wait to batter down a suitable entrance, but went in by the small water-gate, one by one. Then they rushed forward, fearful of what they might find. But oh, what a welcome they received!

First, at a run, came the bold Sikhs, tall, turbaned and imposing, the black vanguard of the British forces, who followed right behind. The Americans were next, then the Russians, while close at their heels pressed the brave little brown men of Japan. One of them broke from the ranks to fling himself at the feet of the twins and throw his arms about them. He was laughing and crying both, as were others that day. "Did I not tell you I would come? Were you not expecting me? Oh, what have they done to my boy? David, is it food you have not? See, here is plenty."

He tore off his knapsack, opened it and held out a whole cake of chocolate. The boy's father was instantly beside them.

"Only a little," he commanded. "Give it to me, Kitoshima. Yes,

yes, he shall have all of it, but not all at once. God bless you always for this!"

e. Play, "Alice Through the Postal-Card." The teacher or teachers may read the play to the children. Then choose the children who are to take part in the play and announce that at the remaining meetings those children will rehearse the play for the final exhibit day. Explain also that some of the other children are to help make the costumes.

f. Business. The president will hold up the motto and lead all in reciting it, concluding with, "Be true to the motto." He will then speak of the good-will box, if one has been used, and the curio collection, which will be exhibited next week. Ask some to be prepared to tell something about the articles which they have brought.

Is there anything the Brothers All club can do to show they are friends of the Japanese boys and girls? (Explain that some of the gifts they are making can be used for the Japanese, and that in a few weeks they will need to decide just which ones will go to them. Speak of the regular missionary offering of the Sunday school.

Announce that the next meeting will be China Day and that you are going to have a few children plan a surprise for that day. See the dramatization of a Chinese call in the twenty-first lesson and prepare for it now.)

2 Work Period

Continue the handwork of the last meeting. A small group will continue its gift work begun at that time, finishing it either today or next week. A large group continuing the work of last week will aim to finish the memory-work posters today. As the pupils work on the gifts they should be conscious of the purpose of the work and be interested in the people to whom the gifts may be sent. Do not think of this as a class in handwork but rather as a class in world-wide helpfulness. Some of the children may use a part of the work period to rehearse the play.

3 Play Period

An appropriate entertainment for this meeting will be to have a local "foreigner" come in and demonstrate something in the line of entertainment characteristic of his or her country. This might include a talk about native customs and the singing of folk songs. The entertainer might also show objects brought from the homeland. Perhaps a visit from a missionary will be possible. In case neither of these suggestions can be carried out, a "stunt" day may be held with the following features:

The players take turns in being blindfolded for the first three stunts.

Tasting Game: Give the player a taste of salt, sugar, cocoa and bread and have him guess what each is.

Smelling Game: Have the player guess the following by smelling: ammonia, vinegar, vanilla, and peppermint.

Game of Touch: Put various objects in the hands of the player, and have him determine what they are by feeling them.

Celebrated African Monkey. Announce that all wishing to see the celebrated African monkey should form a line. Take each player in turn into a closet or behind a screen, and let him look into a mirror.

Walking the Tight Rope. The performer walks along a chalk-line, looking through the large end of an opera glass.

Introduction to the King and Queen. The throne is made by placing two chairs side by side, with the width of a chair between them. Put a sofa cushion on the floor between the chairs, and put a couch cover over both chairs to give the effect of a long seat. The king and queen sit on the chairs. The players are brought in, one at a time, and ceremoniously presented to their majesties, who graciously ask the visitor to be seated between them. As the visitor sits down, they both rise, and of course the visitor unexpectedly sits on the cushion. Those having been introduced may stay in the throne room to enjoy the rest of the presentations

At the close of the play period have next week's password given out

TWENTY-FIRST MEETING

China Day

Password: Friends Across the Sea.

To the Teacher: Aim in this lesson to stimulate a brotherly feeling for the Chinese.

Materials Needed for This Meeting: Worship and Song, copies of the club song, "Brothers All," articles needed for the handwork and for the dramatization, and the curios collected by the children which will be used today in the play period.

Program

1. Business and Instruction: approximately 25 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 35 minutes

1 Business and Instruction

a. Class business session. The president may lead in reciting the motto and the following poem of brotherhood, previously printed on the blackboard:

BROTHERHOOD [1]

A brother of all the world am I,
Over the world I find mine own,
The men who come from the lands that lie
In the bitter belt of the frozen zone.
The men who come from the dreamy South,
Under the glowing sun's caress,
With swarthy skin and smiling mouth,
All brothers mine in a bond to bless.

I honor the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
Is the brother's heart for all the world.
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are,
Blood of my blood in a world made new.

— *Willys Peck Kent, 1913*

Speak of the curio collection. Choose a group to act as visitors from the Near East for next week's program. Sing the memory hymn, "In Christ There is no East nor West."

b. Instruction. **A Chinese Call**

(The pupils chosen last week will now present the surprise, which is a dramatization of a call in a Chinese home.)

[1] From *Missionary Education in Home and School*, by Ralph E. Diffendorfer. Used by permission.

Place: A Chinese home. In the room are seen a table on which are thin slabs of wood standing on end and which represent the ancestral tablets; chairs near the door and the table and half-way between.

Characters: Mother and grandmother, hostesses; a servant; two callers. (Callers knock at the door and speak.)

Callers: "We call! we call!"

(Servant opens the door, bows, bending almost to the ground, shakes his hands by putting each hand in the sleeve of his opposite arm. As he thus shakes hands, he speaks.)

Servant: "Condescend to enter! I beg of you, walk in."

(Callers enter; two women, hostesses, "scuttle" across the floor to greet them. They bow and shake their hands. The grandmother points to the chairs near the table and addresses the guests.)

Grandmother: "Honored ones, I beg you to sit there."

Callers: "No! No! (slip into the chairs nearest the door.)

Hostesses: "No! No! Sit higher! Sit higher!"

(Try to pull the callers up to the "highest" chairs, but the callers refuse and slip into chairs halfway up as a compromise.)

First Caller: "Has your body peace?"

Both Hostesses: "It has very much peace."

Second Caller: "Have the children peace?"

Mother: "They all have peace."

(At this point the children can imagine some common conversation which might be exchanged.)

(Grandmother enters with cups of tea and little cakes. They drink the tea and eat some of the cakes. They wrap in their handkerchiefs some of the cakes, that are left over, to take home.)

(Callers rise to leave.)

First Caller: "We have troubled you too much."

Grandmother: "Your call has made flowers grow in the garden of my mind."

Second Caller: "You have spent too much money on us."

(Hostesses bow and callers back toward the door. As they do so, the hostesses speak.)

Hostesses: "Walk slowly! Walk slowly!"

After this dramatization tell the following story about a Chinese boy and his father.

Making Money[1]

"Brr-r-r-r-r-r-r! dje, dje, dje!" called the driver, with a crack of his short whip — and they were off. The mule was starting eagerly, so was the driver, and so was Pung Ling, towards home. School was over, good-byes said, and vacation begun. Pung Ling sat in front of his baggage on the big-wheeled Peking-cart, swinging his legs over the shaft behind the mule. He was very much excited as the cart bumped and

[1] *Here and There Story*, by Helen Davis Chandler. Published by Woman's Board of Missions, 14 Beacon Street, Boston, Mass.

jogged along the rutty road, towards the country town where his home was. He would be there that day. His parents and brothers would welcome him as an important person. For *he* had been away to school and was learning to become an " honorable Before-Born," as the Chinese call their teachers.

Pung Ling's father was one of the wealthiest men of the little town, so rich that he had a house made of brick, instead of mud. But what his business was, or how he had become a rich man, Pung Ling did not know. He could remember when they were poor. His father had been a straw mat-maker and worked very hard. He still worked hard, but always in an inner room where the family were not allowed to go. Now they lived in plenty. Pung Ling wore clothes of silk and satin instead of cotton, like most of the other boys in school. They called him the rich man's son, and some of them were envious.

He was a quick student and was taking home a fine set of marks, which would please his father. But Pung Ling himself cared even more for the silver cup he had won in the inter-school meet that spring. For he was the best runner in Seek-the-Truth School. His brothers would look up to him as a hero — and he felt very proud and satisfied with himself, as the cart jogged on and on over the dusty road. The great city was nearly out of sight now and home not very far away. At last the familiar big wall around the little town came in sight. Before long he passed between the great gates soon to close for the night.

Pung Ling's brothers welcomed him with shouts of joy. There, too, was his mother, smiling happily. He made her a low bow, as a Chinese boy should, and she patted him on the head.

" But where is our honorable father? " he asked of Pung Ming, his next younger brother.

" Oh, father is very busy in his private work room," said Pung Ming. " But he told me that when you came you were to go to him there."

" Go to him there! " thought Pung Ling; and he wondered very much, for that mysterious door had always been shut to him, and all the rest. His father opened the door and received Pung Ling with a smile of welcome.

" Come in, my eldest son," he said. " You have been away at school and you are old enough now to understand my business and help me in it through your vacation. Come in and see."

It was a small inner room with an open window high up near the ceiling. Long, low tables on each side were piled with rows and rows of money: twenty-cent pieces and little ten-cent coins. On a big table under the window was a charcoal fire in a brazier, and ever so many iron molds. Another table was covered with knives and files and all sorts of instruments. The floor was littered with pieces of brass and old metal.

" Is this where you keep your money, father? " asked Pung Ling, very much interested. " This is where I *make* it, son. Take this twenty-cent piece in your hand. Does it look all right? Yes? Of course it

does. Mine are perfect. Look at this one I am taking from my purse. Do you see any difference? They are both new and bright. But the one I made is almost all brass, while this one is all silver. Mine have a little mark up here near the edge," he said, holding up another coin, " and I know them. Most people are fooled by my money unless they have sharp ears and ring the coins against something hard. I take it all to the big city and sell it. This is a much more profitable business than my old one — making straw mats."

Pung Ling looked at his father and at the money, all counterfeit, for a long time without saying a word. " Well, son, what do you think? Could you learn such a clever business as this? "

Pung Ling still stood silent, but finally shaking his head, " I'm afraid I couldn't, father," he said, " I'm afraid I couldn't."

The father was surprised and displeased at Pung Ling's manner. He sent him away, sternly telling him not to mention what he had seen, nor their talk.

It was a very unhappy boy who joined his brothers. What was he to do? What could he say? A Chinese boy must treat his father with respectful awe. Yet Pung Ling was shocked and hurt to find that his father's business was so dishonest. He felt he could never hold his head up again with the boys of Seek-the-Truth School.

After a few days, his father called Pung Ling again to the inner workroom. " Pung Ling," he said, " I have counted on you to help me through your summer vacation and learn my business. When will you begin? "

The boy stood silent with anxious eyes. What he had to say was not as a Chinese boy might speak to his father. But he had no other way.

" O honorable father," he began, " you have always been kinder to me than I deserve. You have given me the chance very few boys have of going to the great city to study. At Seek-the-Truth School, unless we boys learn to be brave and true and hate falsehood, we have no place. The Shepherd-Teacher from away over the sea has given us the pattern to follow of a Boy-Jesus who lived two thousand years ago. He was so true always that he did the greatest thing in the world. *He* would hate this business of counterfeit money. Every piece goes out into the world and hurts people, just like a lie. O father, let us make straw mats again. I would rather be poor."

The father was angry and sent the boy away. " Look for some work yourself," he said. " I won't have my eldest son lazy through his vacation."

So it was that all summer Pung Ling worked at the humble trade of mat-making in a little shop down the street. He saved his earnings so as to pay his own way, if possible, at Seek-the-Truth School. He felt that he could not use his father's money there.

And all summer the father worked alone, uneasy and unhappy.

Then one day he packed his Peking-cart full of heavy boxes and started on his usual trip to the city. He was still angry at his boy and his notions. Whoever heard of such nonsense! The father was proud of himself for being so clever as to fool people with his counterfeit money. If he could keep his business quiet so that he would not be put in prison, this was his own affair. Still, Pung Ling's words had been constantly in his head. Perhaps his conscience bothered him as he rode along, trying to think up excuses for himself.

As he drew near the city there was a "ricksha" puller, with an empty "ricksha" standing by the side of the road. He was dressed in rags, and he was crying aloud as if something dreadful had happened to him. Pung Ling's father stopped the cart and asked what was the matter.

"O honorable sir," the man said, "how can a rich man like you understand my trouble! I have had bad luck. For days no one had ridden in my 'ricksha,' and yesterday I gave my little girl the last silver coin I had, to go and buy food for the family. She came back crying and said it was counterfeit. No one would take it. So there was nothing for any of us to eat yesterday. This morning a well-dressed man rode in my 'ricksha.' He agreed to pay me twenty cents for going a long distance. I was happy indeed, for that meant there would be food today. I was too weak to go fast, but finally we got there. He gave me the money and disappeared quickly in the crowd. When I rang it on a stone, it was not silver at all. And O sir, what hope is left for me! I am too weak and tired to pull the 'ricksha' any more. My family will have no food. We shall all die."

Pung Ling's father asked the poor man to show him the coins. He looked at them carefully and recognized them as his own. Then all of a sudden he remembered Pung Ling's words, — "Every piece goes out into the world and hurts people, just like a lie." Hot shame came over him. How many others were suffering because of *him*. What could he do?

"Here is some true money for you," he said, emptying his purse into the other man's hands. "Go home and eat and rest. You will soon be able to pull the 'ricksha' again."

With that he whipped up his mule and went on his way. This time he did not go to the usual place where he was in the habit of selling his bad money. Instead, he went to a high bridge above a great, deep river. The passers-by were astonished to see a cart, drawn by a mule, standing on the bridge, and a well-dressed man lifting heavy boxes out of the cart and dropping them into the river below. There was a great splash as each box fell. Then it was gone out of sight to the bottom.

Pung Ling saw his father coming home late that day, looking tired, but very happy. "I have something to tell you, my boy," he said, calling to the astonished Pung Ling in a new way, and taking him along to the little inner workroom. "Tomorrow we shall make a great fire

and melt up the contents of this room. Then we shall move back to the little mud-walled house we used to live in — and I shall make straw mats again. This big house we will sell, and the money use as we can to help people who have suffered because of my bad money. And son, I must learn more about the Pattern the Shepherd-Teacher has given you. I want to know what sort of a man that Boy-Jesus grew to be and what he did for the world. Perhaps I'd like to have him for my pattern, too."

When Pung Ling came back to school, the boys were surprised to see him wearing cheap cotton clothes, like theirs. "I am now a poor man's son," he said, in answer to their questions. And they wondered why he did not seem to care.

After the story, say: Let's think of some things Americans have done to show that they are friends of people in China. (Speak of famine relief and the return of part of the Chinese indemnity after the Boxer Rebellion, and the help which missionaries give.) If we send to Chinese children some of the gifts which we are making, then we, too, will be showing that Americans are their friends.

c. Prayer (that our country may always stand for justice and honor and be ready to help those who are in need, that boys and girls may try to make this possible)

2 Work Period

As at the last meeting, make gifts and prepare for the exhibit and play, thus developing the spirit of world-wide helpfulness. If the plan suggested in lesson 19 for a small group is followed, the group may begin the making of memory-hymn posters, and other articles in preparation for the final exhibit. The children might prepare decorations which will suggest the international idea.

If the large group plan suggested in lesson 19 is followed, the pupils may today continue the gift work and begin on the costumes for the play, signs, and decorations for the exhibit.

3 Play Period

The curio exhibit for which the children have been bringing contributions may be held today. Close with the club song, "Brothers All."

TWENTY-SECOND MEETING

Near East Day

Password: Name of a favorite Bible hero or heroine.

To the Teacher: To foster friendliness for the children of the Near East is the purpose of this lesson. That friendship is to be shown by collecting clothing for the Near East Relief. After this has been collected and packed, it can be sent to the Near East Relief, One Madison Avenue, New York. Read the note in lesson 21 in regard to having a few of the children impersonate Bible characters as visitors from the Near East.

Materials Needed for This Meeting: Map showing the Near East, materials needed for handwork, stereopticon views, *Worship and Song.*

Program

1. Instruction and Business: approximately 30 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 30 minutes

1 Instruction and Business

Locate the Near East on a map and mention the names of some of the countries included under that designation, as Mesopotamia, Arabia, Turkey, Palestine, Syria. Now say that sometimes we call these countries Bible lands. Why? You and I know quite a number of stories about people who lived in the Near East long ago and also some about those who live there now. We are to have some visitors today from the Near East who will tell us of some of their experiences.

Stories:

(1) A child impersonating Noah enters the room and tells the story of the flood. He speaks in the first person and tells the story in his own words. (This part may be taken by a Junior who has had this lesson.) (2) Another child, impersonating David, enters and tells his experience with a lion and a bear while tending his sheep in the field. This story should be told by a Junior who has had that lesson.

(3) Another pupil impersonates the sick man whose friends let him down through the roof that Jesus might make him well, and tells that story.

These are some of the stories of the Near East in the olden days. I have a story to tell you about some boys and girls who live in the Near East today. First, however, we need to know something about the conditions there. (Tell briefly the effects of the war, the misfortunes and the needs of these people.)

Vartan the Shepherd Boy — A True Story[1]

Vartan was the son of a priest of the Armenian church. On week days he played with the village children, but on Sunday he attended church with his father. When he became old enough, he assisted in the simple service of the village church. Thus he learned by heart the liturgy with the roll of the ancient Armenian words and the beautiful old chants, and because his father was a man of more education than most village priests, he taught Vartan the meaning of the words he repeated in the church service.

Then came the war with all its crime and deportations. Vartan's father suffered martyrdom for his faith, and, in the confusion when the women and children were driven out of the city, Vartan became separated from his mother and sister. But he kept on with the others on the long march toward the desert, sometimes singing softly, "Out of the depths have I cried unto thee, O Lord; O Lord, hear my voice!" One day as they were passing a Kurdish village a man spied him: "That is a good, healthy looking boy, I'll take him to take care of my sheep," he thought.

So Vartan became a shepherd boy among the hills. He had hard, black bread and musty cheese to eat, and plenty of blows if a lamb wandered off, or if he was late in bringing the flocks. He heard nothing but Kurdish spoken, and gradually he came to understand the queer guttural sounds, and at last the words came as naturally as his own Armenian, but he never forgot the sound of his mother-tongue; and as he lay in the shadow of a rock, watching the sheep cropping what herbage they could find along the tiny thread of the stream in the gully below, he would say over and over the words he had learned in the church so long ago — so it seemed to him now — "The Lord is my shepherd; I shall not want." Was God really caring for him as he cared for the sheep that wandered over the hills? Sometimes when he raised his eyes to the crags above his head he would remember the words, "I will lift up mine eyes unto the mountains: From whence shall my help come?"

The days went by, and then one day as he looked up at the hill near by he saw a group of boys stealing along among the rocks. Vartan watched and listened. Suddenly he heard an Armenian word. These were not Kurds, they were his own people! Vartan slipped out of his hiding-place and ran to them. When they saw him they were frightened until he called in Armenian, "Tell me, who are you? Where are you going?"

"Haven't you heard?" one replied. "The Americans have come back, and we are going to see if they will take us in and give us work. Come along! Oh, never mind the sheep," as they saw Vartan look down the valley toward his flock straggling along the brook.

"I can't leave them," said the boy in the spirit of the true shepherd. "They would wander off and be lost. But I'll run away tonight, as soon as the people are safe in bed, and perhaps I can catch up with you."

[1] By Adelaide S. Dwight.

"Oh, very well, but you're foolish to worry about the sheep. They aren't yours."

Vartan went back to his rock and kept the sheep all the long afternoon. When at last they were safe in the fold for the night and Vartan had eaten his supper of bread and onions, he lay down on his pallet by the open door. As soon as the family were sleeping, he slipped out and made his way up the hillside.

It took Vartan three days to make the trip to the city, walking from the early morning and late evening, resting through the hot noons on the road, hiding when he saw Kurds for fear they would try to take him again. He never caught up with the other boys, but at last, hungry, footsore, indescribably dirty and ragged, he came to the long hill, where stood the American college buildings. This fine institution had been established in order to give young people a chance for an education, and here the American teachers taught the Western learning and also tried to help their students to live as Christ taught men to live.

Vartan had always hoped he might go to that college some day; but now, as he looked up that long hill with its interminably winding road, he did not see how he was ever going to get there. Suddenly he started up in alarm, for a great, strange machine making weird sounds came plunging out of the hospital ground and started up the hill. It stopped suddenly, as an automobile truck must when it has nearly run down a ragged, starving boy, and Vartan saw a silver star on its side, and one on the arm of the young man who drove it.

"Hey there! What do you mean by stopping in the middle of the road?" called out a Near East Relief transportation man, who was driving up with a load of supplies. "Didn't you ever see an automobile before?" Then as he took in the boy's famished look he said to the interpreter, "Ask him what he is doing here."

Vartan told the man how he had heard that the Americans had come back, and how he had run away from his Kurdish master, hoping to find work.

"I am strong when I have food. I can plow and care for the sheep. Will they not take me in? Where can I go now if they don't take me?" Vartan looked pleadingly at the young Near East Relief worker while this was being translated.

"There are more of them now than we know what to do with, but tell him to hop in and I'll take him up to the orphanage director. We'll see what she says."

No need of translating here. Vartan understood the hospitable gesture, and climbed wearily into the back of the truck.

"Give him a hunk of bread and we'll see what happens when we get to the compound." Vartan almost snatched the bread from the interpreter's hand, for except for a stolen drink of milk from a flock the night before, he had had nothing for two days. Soon they drew up before the compound. Over the gate was the same silver star, and some

letters Vartan had seen on the car as well. He was led into the compound and up a long flight of steps to an office, where a motherly woman in the same uniform was talking with a group of women.

But she was talking in Armenian — his own language! Here was some one who would understand!

"I picked this young ragamuffin up at the foot of the hill. Says he ran away from the Kurds and has been traveling three days to get here, hoping to find work. I don't know about the work, but he certainly was hungry enough." The keen eyes of the motherly woman looked Vartan over. "There isn't any room, and the little children need it so much more."

"But I want work. I can earn my bread. Can't you give me a place to sleep?" the boy pleaded.

"We do need more big boys out at the monastery farm, and he looks more intelligent than some of them." After a few more questions and a bowl of hot soup, Vartan was despatched to the farm five miles away.

"Another boy!" The matron held up her hands. "Whatever shall we do with him!" But Vartan knew this was only talk.

"I'll pay for my keep, Marig (mother)," he said. "Just give me a chance!"

"Well, take these clean clothes and go to the wash-house. You must have a bath first of all."

Vartan had tried to keep clean in his four years at the Kurd's house, never missing a chance for a plunge in the mountain stream. But a hot bath, with soap! He could hardly remember how that felt.

He emerged a new boy. After a supper of bread and raisins one of the older boys took him about the place. All the available space was used, even the cloisters in the court, but the old chapel lay empty. The altar still stood, but bare and dusty. Vartan gazed at the place where the picture of Christ had hung, and the first tears welled to his eyes as he thought of his father and the many times he had helped in the service in the little village church, now empty like this.

"Come, boys, time for bed," called the Marig. "You must be at work early in the morning." And Vartan turned away to spread his bed beside those of the other boys on the stones of the court.

He was awake at dawn. The sight of the little chapel attracted him; he would slip in there now and pray the prayers he had learned so long ago and almost forgotten.

In a moment he was in the chapel, before the altar. Softly at first, and then in clearer tones as he forgot himself in the service, the beautiful old words fell from Vartan's lips. As he began one of the chants another boy stole in, then another, and then a girl or two, wondering, quiet, and then joining in the worship, until the whole hundred children were there, hearing the morning service through to the end. Last came the Marig and stood in the doorway, her head bowed reverently.

"God bless the children, — and he has blessed them in bringing them one by one to this place where they can begin life again. May I be a fit mother to them!" she prayed, as the children quietly filed out, and then, children once more, crowded around her, clamoring for breakfast.

A Thanksgiving Story[1]

It was night in a city of the Russian Caucasus — a city situated midway between the Black and the Caspian Seas and inhabited by Armenian people, many of whom had found here a refuge when war had driven them from their homes and fields and vineyards in the surrounding country. Besides the grown-up people and the families, there were eight hundred and fifty orphan children who had been gathered into six orphanages.

Suddenly the church bell began to ring and those who had been asleep were awakened to hear the firing of guns and the shouting of men and women, and to see people and soldiers running about. The outskirts of the city had been attacked, and the frightened people had left their homes, brought such possessions as they could carry with them, and, driving their flocks and herds before them, were now jamming the streets of the city. But they were not stopping there. Twenty-two miles down the road was a larger and safer city, and toward this they were hurrying. Enemy attacks when there was no means of defense had already been witnessed by many of these people, and so the inhabitants of the city joined the procession. Those who had carts loaded them with a few articles from their homes which could be transported. The place would soon be deserted! And the orphans — even though they were in the care of American Relief Workers, — it was not safe to leave them behind. There were no trains, no trucks, no wagons. The American director had a Ford car, but he had filled that as full as he possibly could with sick children from the hospital. Those who were not sick, eight hundred and fifty in all and seventy-five of them under six years of age, started to walk that distance of twenty-two miles to the city where it was hoped they would be safe. Through the remaining hours of the night and the long day the children followed the refugees, thousands of them driven from their homes with nothing in the world but what they could carry on their backs, or, if they were well-to-do, in an ox cart. At the end of the day they had covered fifteen miles of the journey, and when the chilly September night fell they slept in the fields with no quilts or blankets.

A host of very hungry children awoke next morning with no food in sight. In the springtime they had often gathered the stalks of grass and had lived upon them when there was no other food, but now the grass they saw was coarse and dry. Suddenly there arose a shout of joy. Their American friends had come, and the Ford car was now filled

[1] By Minna M. Meyer.

with bread. The children were asked to sit down in orderly fashion and their breakfast of bread was given them. Of course, the director expected to see the bread devoured just as greedily as hungry children the world over would be expected to do. But it was not. There was a pause, and those orphan children, before tasting their bread, stood up in two lines and gave thanks for the food America had sent them.

Now there is an organization called the Near East Relief which is taking care of these needy people. They need both food and clothing. Could not the Brothers All club send a box of clothing for them? (Suggest that they discuss this matter in their business meeting.)

b. Business.

Have the business conducted by the president as usual, and make plans for the children to bring clothing which they will share with children of the Near East. Close this part of the session with the memory hymn, " In Christ There is no East nor West."

3 Work Period

Continue work of preceding meeting, — making gifts and costumes and other preparations for the exhibit and play, and add the making of posters of other countries. Ask children to begin collecting seeds for seed packets.

Posters: The posters of other countries should be made on sheets of light-weight cardboard of a uniform size. Thread a string in the top of each sheet for hanging up, and print in large letters the name of the country to be represented. Any pictures or post-cards that can be found which show the life of a country should be attractively arranged and pasted on the poster representing that country.

A poster might be made representing all the various people whom the Juniors have helped during the year, with a note of the service rendered beneath each picture.

Seed Packets: Collect seeds of flowers and vegetables, and put each kind in an envelope, with a picture of the flower or vegetable on the outside of the envelope. Send to the denominational mission board.

4 Play Period

Stereopticon views of missionary work are suggested. Close with prayer. The president may give out the password as the pupils file out.

TWENTY-THIRD MEETING

Europe Day

Password: Name of some great person of whom the child has read or heard and who was born in Europe, each child to make his own choice of a character.

To the Teacher: In this lesson we aim to create a sense of appreciation for brothers in Europe, grouping all those different nations together, since it would be impossible to treat each one separately. The main feature of the instruction period is the telling of representative stories of a few European countries.

Materials Needed for This Meeting: A map of Europe, *Worship and Song*, those needed for handwork and games.

Program

1. Work Period: approximately 60 minutes
2. Instruction and Business: approximately 30 minutes
3. Play Period: approximately 30 minutes

1 Work Period

Begin with the work period today, continuing the work of previous meetings.

2 Instruction and Business

Brothers in Europe

(Ask the pupils to name some of our brothers who live in Europe, and locate their homes on the map.) Ask, Do you know a good book about a brother or sister in Switzerland? (Some will know about *Heidi.* Write the name on the blackboard and suggest that they all read it some time.) Who knows a good book about a brother in Norway? (*Johnny Blossom* and *Hans Brinker* may be thought of.) Who knows a good book about a brother or brothers in England? (*Knights of King Arthur* or *Little Lord Fauntleroy* may be named.) One about a brother in France? In Italy? (In this way a number of good books can be recommended to the Juniors and at the same time some seed may be sown for the growth of the international spirit.)

I have stories to tell you today which come to us from two European countries. (The teacher may add more if she desires.)

The first comes from England.

Minstrel, Soldier, and King[1]

One evening, many hundreds of years ago, a woman stood in the doorway of a rude hut watching anxiously for the return of her husband, a Saxon wood-cutter. The red light of the sunset still glowed behind the dark trees which surrounded the hut, and the woman shuddered as she gazed at it. It reminded her of the fiery glare which had filled the sky night after night during the last year, the flames of villages burnt by the heathen Danes in their fierce, victorious invasion of England.

"What can have kept my husband so long?" wondered the woman anxiously. "Can he have fallen into the hands of the Danes?" she added with a shiver.

At that moment there was a rustle among the forest trees and out of the shadows stepped a man, but not the wood-cutter for whom the woman longed. She slipped back into the hut, fearful, ready to bar the door, but as the man advanced into the light from the great fire on the hearth, she saw that he was only a poor minstrel. He was dressed in a cloak of rags, and across his shoulders was slung a harp such as those carried by the wandering musicians, who traveled from castle to camp singing songs and stories to pay for their lodging. He was tall and strong and his blue eyes flashed in the firelight as, uncovering his long, fair hair, he bowed to the wood-cutter's wife as though she had been a court lady.

"I crave a crust and a night's shelter," he said in a clear, ringing voice, a voice that did not seem to belong to a ragged minstrel. To her own surprise the woman bade him welcome, telling him he could watch the cakes which were baking on a flat stone before the fire, while she lit a candle in a horn lantern and carried it down the darkening path to light her husband's return.

She soon met him hurrying through the forest, and they walked back happily to the hut. But through the door there came a terrible odor, the smell of burning dough, and the woman rushed angrily into the hut scolding the minstrel furiously for his carelessness.

"You would be glad enough to eat the cakes!" she cried. "But you cannot watch them for a moment. What idle dreams filled your silly head while your supper turned as black as a peat bog?"

In her anger she was ready to strike the poor harper with a heavy stick she picked up, but her husband bade her hold her tongue and mix some more cakes; he would watch them this time.

The minstrel was standing upon the hearth, half ashamed, half smiling, and as the wood-cutter turned to look at him a strange longing stirred in the peasant's heart, — a longing to kneel before this poor stranger in his rags and tatters. Was it the flash of his eyes, his noble bearing and his manly strength which awoke such curious feelings?

"It is nonsense!" thought the wood-cutter to himself. "Why

[1] From *Tell Me a Hero Story*, by Mary Stewart. Used by permission of Fleming H. Revell Company.

should I pay reverence to a beggarly minstrel!" and bidding his guest be seated he went out to bring in more wood for the fire.

But later, after a supper of well-baked cakes, the peasant told his wife that they would sleep on the straw in the shed adjoining the hut; their bed with its warm coverings in the one-room cottage should be given to the stranger. She exclaimed in angry surprise, but again her husband silenced her and bade her go quickly to prepare the straw.

She hurried out, muttering crossly, but when she returned for a blanket she beheld a strange sight. There in the light of the fire stood the poor minstrel and before him, in awe and reverence, knelt her husband.

"Alas, my king!" the wood-cutter was saying, "why must you risk your life so rashly?"

And the king, for the ragged stranger was none other than Alfred, king of England, answered, "I must know the plans and numbers of the Danes. In this disguise I will be welcomed, unrecognized, into their camp, where I can learn their schemes. Then I shall return, gather my Saxons together, and we will win a victory which will end these long and terrible years of bloodshed. As for my life," he added, "God gives us our lives and God alone takes them when our service here is ended!"

The woman drew back into the darkness, awed and ashamed. She had scolded their great and noble king, almost struck him. Would he ever forgive her?

Then a thought came to her. She would give the king her most precious possession to prove her reverence and loyalty. Boldly she entered the hut, and kneeling beside her husband she kissed the king's hand, crying, "Ah, my liege lord, forgive my unwitting rudeness, and as token of your generosity take my husband with you on this perilous journey."

The king raised her to her feet, his eyes soft with gratitude, and when the wood-cutter himself begged to be allowed to join him he agreed that together, disguised as minstrel and peddler, they should start at daybreak for the stronghold of the Danish king.

Days passed and one evening, as the sun set again in a red glory, its rays fell upon the camp where the Danes were holding high revelry. The sound of music and laughter streamed through the huge central tent, where the Danish king sat feasting with his thirty chiefs. At the end of the tent crowded the soldiers, every man listening with delight to the stalwart minstrel who stood next to the king, drawing strains of splendid music from his harp and singing Saxon songs in a clear, thrilling voice. All joined in the refrains until the music echoed through the camp and out into the surrounding forests, while many bursts of laughter were mingled with the music, for the old songs were as amusing as they were tuneful.

But while they sang, and while they sat feasting, the minstrel's eyes and ears were open for every sign and whisper of the plans of the Danish

army. King Alfred, for it was none other, had learned all that he came for. This was his last evening in the camp, and among other things he had discovered that Guthrum, the Danish king, was a brave and honorable man. Fight they must, those two kings, but Alfred knew that when the day of battle came he would meet a noble foe. And so, standing silent a moment among the listening, waiting soldiers, the English king in his cloak of rags turned to the Danish king in his royal robes, and striking a ringing chord upon his harp, he cried, "I sing to the king, Guthrum the Dane!"

Then he sang most gloriously of the courage and manliness of his enemy, until every Danish heart was stirred, and as he ended they sprang to their feet, raising their brimming cups.

"We drink to our king, the future king of England!" they cried.

King Guthrum, with kindly courtesy, handed to the ragged minstrel his own golden cup.

"Will you not drink that toast also?" he asked, and a smile broke over Alfred's face as he raised the cup and answered, "Yes, I also drink to the future king of England — long may he reign!"

Then out into the night under the stars wandered Alfred and the peasant, and in the king's leathern bag was Guthrum's golden cup which the Dane had bid him keep, "until the day when this land is mine," he had said with a laugh, "and you drink to me again, as king of England!"

Weeks passed, and over the country buds burst into blossoms while birds sang from every tree and flowering hedge. Then, alas, blossoms were crushed and dyed with blood, and birds flew away in fright, for the noise of fierce fighting and the groans of wounded soldiers filled the air.

The greatest battle of Alfred's life was fought and won! England was his own again, peaceful and free, and the Saxons could return to their homes, filled no more with the terror of having their roofs burned over their heads any dark night.

The Danish king knelt at Alfred's feet in total surrender, expecting the Saxon king to pronounce sentence of imprisonment and death upon him and all his men. Imagine his surprise when in place of hearing his death warrant Alfred raised him to his feet, and gazing at him kindly exclaimed, "Instead of killing you as an enemy, I shall gain you as a friend! I believe your promise to leave my country in peace. You may keep the land in the south which you won fairly and we will fight future foes together, side by side. And now, as a proof of your loyalty, will you turn from the worship of heathen gods, and worship with me the one true God who teaches men how to forgive each other as he, our Father, forgives us?"

In joy and gratitude Guthrum and his thirty leaders were baptized into the Christian faith. Together they stood beneath a great oak tree, and again the red rays of the setting sun shone upon the scene, glistening upon priests' robes, the armor of soldiers, the white baptismal bands

around the foreheads of the Danish converts, and the golden crown of the king of England. The service was over, and from beneath his mantle Alfred drew forth a golden cup. He filled it with sparkling wine, touched it to his lips and handed it to Guthrum, saying, "Shall we not drink together again to the king of England?"

But Guthrum stood as if carved out of stone, gazing and gazing into the splendid, manly face of the king who had given him his life.

"Where have I seen those deep-set eyes before?" he exclaimed at last, "and where did you get my golden cup? Ah, I understand now! It was you, the king of England, who sat at my table as a ragged minstrel, risking your life every moment there to save your country! To you I drink, pledging my loyalty to you as minstrel, soldier, and king."

He drank from the cup and threw it on the ground.

"We shall worship your God with gladness now," he cried, "for only he can make such a man — fearless, generous and kingly — Alfred the Great!"

The next story comes from Holland, and is a legend.

The Lady of Stavoren[1]

(Retold from a Dutch Legend)

There was once, in Holland, a great and beautiful city called Stavoren. It stood beside the sea, and many of the inhabitants were proud and rich. They had houses stately enough for royal palaces. They had gold and silver plate and diamonds without number, and great oaken chests filled with money. Their vessels sailed to the farthest parts of the ocean and brought back treasures from every land. As the wealth of the people increased, their selfishness increased, until they thought of nothing but their good fortune and had no pity for the poor.

Richest of all the rich folk in the city was a stately, beautiful woman. There was no home in Stavoren as princely as hers, there were no jewels as gorgeous or silks and velvets as lustrous as those she possessed, and when she drove through the streets in her gold-blazoned carriage her splendor dazzled the eyes of all who saw. But she was as selfish as she was rich and powerful, and always she pondered in her mind the question, "How can I become richer still?"

One day she summoned the captain of her largest vessel and said, "Make ready to sail at once."

"Yes, madame," the officer replied, "but where shall I go and upon what mission?"

"Where you go you must decide for yourself, for I care nothing about that. But you must bring back the most precious cargo in all the world."

The man looked at her in surprise.

"That shall I gladly do, madame," he said, "if you will but tell me

[1] *From Cather's Educating by Story-Telling*, Copyright 1920, by World Book Company. Yonkers-on-Hudson, New York.

what you wish. Is it to be gold and silver, diamonds and jewels, or rare laces, tapestries, and velvets? "

The rich woman tossed her head and replied haughtily,

" There is but one thing in the world more precious than all others, and what it is you must find out. I have given my orders. Go now and fulfill them."

The captain was greatly troubled, for he feared the anger of his mistress. She was so powerful that she could have him thrown into prison or even put to death if she chose, and as he walked down the street from the house he thought, " What is the most precious thing in all the world? "

Sometimes he thought it was one thing and sometimes another, but when he reached the shipyard he had not decided. He called to the officers and sailors standing there, told them of the woman's strange order, and said sadly, " But alas! I know not what it may be. If any among you can tell, let him speak."

Every one thought a minute, then came a chorus of suggestions. One officer suggested gold, another silver, and another precious stones, but the captain was not sure which was right. He must not decide too quickly, for to make a mistake would be a terrible thing.

Silently listening the sailors stood, for according to the law of the city they must not open their lips until the officers had had their say. Then one of the group, a slender, blue-eyed fellow, who seemed no more than a boy, said, " No, my captain! The most precious thing in the world is neither gold and silver, pearls and diamonds, nor costly laces and velvets. It is wheat, for without it we could have no bread, and without bread we cannot live."

Some of the officers laughed at this idea, for common sailors were not supposed to know much. But the captain quieted them, saying, " He is right. We will sail away and bring back a cargo of wheat."

So they sailed out of the harbor, and across the Baltic to Dantzic. There they bought a great cargo of wheat, the largest that had ever been started out to sea, and the captain, delighted with the purchase, turned the ship's prow back toward Stavoren town.

He could hardly wait to get to his mistress and tell her what a wise and wonderful choice he had made. She frowned when she saw him, displeased that he had returned so soon.

" You must have flown like a pigeon," she said. " Have you brought me the cargo I ordered? "

" Yes, madame," he replied, bowing low before her. " I have the finest cargo of wheat that ever went out of a port."

The woman screamed in anger. " Wheat! " she yelled. " A cargo of wheat! I told you to bring me the most precious thing in the world, and do you mean to say that you have brought a common, cheap thing like wheat? "

The captain was terribly frightened, but he did not regret his selec-

tion. He believed in the value of his cargo, and tried to lead the woman to see that he had made a wise purchase.

"Pardon, madame," he spoke. "Wheat is not cheap and common. It is in truth the most precious thing in the world, for without it we could have no bread, and without bread we could not live."

But he could not convince his mistress. She tossed her head and wrung her hands in anger and exclaimed, "Wheat! Wheat! Go to the port and throw your precious cargo of wheat into the sea."

The captain was horrified.

"Madame!" he exclaimed. "Surely you do not command me to do that! Wheat is precious. If you will not have it yourself, give it to the poor and hungry, of whom there are many in Stavoren."

But she drove him from the house, saying, "Do as I bid you. In a few minutes I shall come myself to see if you have carried out my order."

Sadly the man went down the street, wondering how one so rich and beautiful could be so hard and unkind. But he had no thought of executing the order. Instead, he told all the poor he met, and dispatched messengers to tell others, that his mistress had refused to accept the cargo of wheat and perhaps, if they came to the port and asked her, she would give it to them.

A little later the great lady of Stavoren drove in her gold-emblazoned carriage to the shipyard, where a group of men, women, and children had joined the sailors and stood looking at the splendid vessel piled high with the best wheat that ever came out of Dantzic. But when she saw them her anger increased.

"Have you carried out my orders?" she said to the captain, as he came in answer to her summons and stood beside the carriage.

"No, madame, not yet," he replied.

"Then," the woman commanded, "do it at once. Throw the cargo of wheat into the sea. I want to see, myself."

But the captain shook his head. "See these poor people," he said, pointing to the hollow-eyed men, women, and children who were standing there. "Give them the wheat, for they are hungry."

But the haughty woman silenced him and commanded, "Throw it into the sea!"

Then the captain seemed afraid no longer. He stood straight and fearless before her and declared, "Never, madame!"

But she shouted word to the officers, who dared not disobey, and amid the cries and pleas of the poor, the cargo that would have meant bread for thousands, was thrown into the sea.

The woman watched the waters swallow it up and smiled heartlessly. Then she called to the people, "Did you see it go into the waves?"

"Yes, madame," they answered sadly.

"Yes, madame," repeated the captain, "and a day will come when you will regret what you have done. A day will come when you will be hungry, and no one will pity and help you."

The mistress looked at him in amazement. Then she laughed loudly. "I, go hungry," she exclaimed, "I, the richest of all the rich of Stavoren! It is impossible!"

Then she took a diamond ring, held it up for the people to see, and tossed it into the ocean. "When that ring returns into my hand," she said, "I shall believe what the captain has said." Then she drove away in her splendid carriage, and boasted to the citizens of what she had done.

The next day one of her servants came running to her in wild excitement. "Madame," she cried, "the cook has found this in the stomach of a fish he is preparing for dinner." And she held up the diamond ring the woman had tossed into the sea the day before.

The great lady of Stavoren opened her eyes wide and wider. She was amazed and frightened, for she remembered the captain's words. "Can it be," she thought, "that they are to come true?"

It proved to be just as she feared, for that same afternoon she received word of the destruction of all her ships, of the loss of all her houses and lands, of the pillaging of her chests of gold. She was no longer the richest woman in Stavoren, but was as poor as any beggar. She went from house to house, begging for food as pitifully as the people at the port had begged her for wheat, but no one helped her, and at last she died from cold and hunger.

The other rich folk of Stavoren still lived on in the old selfish way. They drove through the streets in sumptuous carriages. They wore costly clothing and jewels, they danced and feasted and sailed their vessels out across the seas, forgetful of every one but themselves. There were still many poor in the city, but they neither thought nor cared about them. They believed themselves to be so great and powerful that nothing could harm them, and they refused to listen to advice.

After a while the port of Stavoren became blocked by a great sandbank. It rose just at the spot where the lady's cargo had been thrown into the sea, and was covered with wheat. Ships could no longer go in and out. Commerce was ruined, and because there were no vessels to unload, the poor lost the only way they had of making a living. They begged the rich people to help them dig the bar away, but they refused. They had enough to eat and plenty of gold, so what cared they for the distress of the laborers?

Then something else happened. One night as they feasted, a man came running into the banquet hall. "I have found two fish in my well," he said. "The dike is broken. Protect the city! Protect the houses of the poor that are close to the sea wall and will be swept away."

But one of the great folk said haughtily, "Let the beggars take care of themselves. The sea cannot harm us. We must finish the banquet." They turned away from him and went on with their revelry, but only for a short time. A few hours later the entire dike gave away, and the ocean rolled in and covered the houses, — not only the huts of the poor which

were in the low quarter of the city, but even the palaces of the rich who had declared they could not be harmed. The great perished as well as the humble, and the waves of the Zuider Zee rolled where the banquet laughter had sounded.

It rolls there still. The sailors say that sometimes when the weather is fine and the sea is smooth as glass, they see spires and domes and stately columns far down under the water. They declare, too, that often strange, weird music like the sound of distant bells falls upon their ears, and then they look and listen and nod to each other, for they think of the palaces and chimes of Stavoren, once the fairest city of the Netherlands, submerged hundreds of years ago while the poor cried for help and the mighty danced.

(After telling the stories, discuss how we in America may prove ourselves true friends of people in Europe. What has America done for Europe in the past? Speak of war relief, and of help through the Red Cross in times of disaster. Discuss present needs in these countries which we can help to meet. Ask, Can you think of some things which the people of Europe have done for us? Show a Rosa Bonheur animal picture and call attention to her nationality. Pictures by other European artists may also be shown. Refer back to investigations assigned to the Junior Discoverers' club. Ask, What can each one of us do now to show our respect and good will for people of Europe? Speak of being courteous to them when they are strangers in our own country. Sing the memory hymn, "In Christ There is no East nor West.") After the lesson, have the president conduct the business meeting as usual.

3 Play Period

Games and refreshments of other countries are suggested for today. The following games may be played:

Forcing the City Gates[1] (Chinese game). Captains are appointed to choose sides, which then form into two lines facing each other, those of each line taking tight hold of hands. A player then runs out from one side and presses with all his force against the hands of the other line. If he breaks through, he takes back to his side the two whose hands he has separated. He has to join the opponents if he is not successful. Then a boy from the other side runs out. This is continued until one side is entirely broken up.

The Frog Dance[2] (Burmese). Several children arrange themselves in a circle; all squat down on their haunches. Then they commence to dance by throwing out first one foot and then another. The arms swing loose, the hands coming together in front of the knees with a clap, then behind the back with another clap. There is a rhythm, a clap at each

[1] From *Children at Play in Many Lands*, by Katherine Stanley Hall. Used by permission of the Missionary Education Movement.

[2] Ibid.

hop. Each player tries to trip or bowl over the others. Any player who falls over is out of the game. The one who can dance longest thus without rolling over on the floor wins the game.

Motion Game[1](Syrian). A number sit in a circle on the floor. One is chosen to be "it." She makes some motion, perhaps taking hold of the nose of the girl next to her. Each one in turn must follow the motion of the one next to her. No one must laugh or speak; if any one does, she is dropped out of the game. The last one left becomes "it."

Adaptation of Russian Tyopki (ty-op'ke).[1] A hole is made in the ground (or in a small white box on the floor) and the children stand around it in a circle at a radius of three feet.

The Russian colors are the same as ours, — red, white and blue, — so half of the children wear red discs of paper about two inches in diameter, held on the forehead by paste, and the other half of the children wear blue discs.

As they arrange themselves in the circle around the small white box the reds and blues alternate.

A metal disc (twenty-five cent piece) is thrown by each child in turn. If it lands in the box it scores one for the side represented by the player. The side scoring twenty first wins.

[1] Described by Edith Glen in *Pilgrim Elementary Teacher*, December, 1917. Used by permission.

TWENTY-FOURTH MEETING

Helpfulness, a Law of God's Kingdom

Password: Help and Smile.

To the Teacher: Now that the various phases of helpfulness and brotherhood have been presented, there can be no better climax to the instruction periods than to tell the story quoted below. The topic stated above has been developed through preceding lessons and all that is needed is the finishing touch which can be supplied by this story. At this meeting it will be appropriate also for the children to make final decision as to just where they will send their gifts for other countries. Presumably at the eighteenth meeting they were told of places of need in other lands. It will be necessary to have the articles definitely assigned before the exhibit; and after that they will simply need to be wrapped for mailing.

Materials Needed for This Meeting: Worship and Song, handwork materials, and table games.

Program

1. Instruction and Business: approximately 30 minutes
2. Work Period: approximately 60 minutes
3. Play Period: approximately 30 minutes

1 Instruction and Business

a. Memory Work. Have a drill of the memory work which has been studied during this whole course.

b. Story:[1] " Once upon a time a Little Girl was out walking. By and by she came to Heaven. It was lovely there, for she could look right inside the gate. Lots of people were going in, so she said to the Angel at the gate: ' Could I please go in with them ? '

" ' But those are the King's Helpers,' the Angel explained. ' Are you a Helper? '

" ' Why, I don't think so! ' said the Little Girl. ' What are they? '

" ' The King's Helpers do beautiful things for the King with their money and their time. The King keeps all their names in his Book of Remembrance, and today he has invited them to his palace thank to them. I will see if your name is in his Book.'

" ' Oh, no, thank you! You really needn't trouble to look! ' said the Little Girl. ' You see, I haven't any money at all, and I haven't any time, either, for ever since father died I have to work after school to

[1] From *Missionary Stories for Little Folks.* Second series, junior, by Margaret T. Applegarth. Doran & Company.

earn money for the house rent. So there's no chance for me to be a Helper.'

"She was turning away, when the Angel called her back: 'Just wait a minute, dear, for I have opened the Book of Remembrance and I see quite a number of things you have done for the King.'

"'Oh, really?' asked the Little Girl, running back to the Angel. 'Why, what can they be, I wonder?'

"'Well, the Book says that once on a very hot day some Italian workmen were fixing the street in front of your house. You saw how they mopped their hot faces with big red handkerchiefs, so you carried out a pitcher of cold water to them.'

"'Oh, but that was such a tiny thing to do!' said the Little Girl. 'It only took me a minute, and it didn't cost me a single penny. It was fun, though, for they grinned all over their nice brown faces. I was ever so surprised they were friendly!'

"'Then here is another thing the King has entered in his Book of Remembrance. Once in a very crowded street car you gave your seat to a negro washerwoman carrying home a big bundle of washing!'

"'Yes, I remember that, too. You see, she was ever so tired. Everybody in the car got to laughing at her because she lurched around so when the car started. There wasn't a strap for her to hang on to, you know, and she had the biggest, hardest bundle to carry you ever saw. So I just said: "You take my seat. I just love to stand." So you see, it wasn't much for me to do, was it? I didn't suppose the King noticed little every-day things like that!'

"'Oh, but he does!' said the Angel. 'They are the things he counts the most. Then I see that once you gave a banana to a little Jewish newsboy downtown one cold winter day.'

"'Oh, did I?' asked the Little Girl. 'I don't remember that at all.'

"'It was like this:' read the Angel, 'the banana was all your mother had to give you for your luncheon, but when you saw how thin and starved the little fellow looked you shoved the banana into his hand, and said: "I'm sorry it isn't nice, warm soup. But it's all I have.'

"The Little Girl laughed and laughed:

"'Oh, yes! I remember now. That was the day I got so awfully hungry for supper, and mother simply couldn't understand why! I didn't tell her, either, for I thought she might feel badly to know I had had so little to give away.'

"'My dear!' said the Angel, 'you have missionary eyes and hands!'

"'Oh, have I really?' asked the Little Girl. 'Isn't that nice! And does that mean, then, that I have really helped the King, dear Ange!?'

"But just then the King himself stood before her, and said in a voice like the music of all sweet sounds: 'I was hungry, and you gave

me to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in. For inasmuch as you did it to one of my brothers, even the least, you did it unto me.' "

c. Business

Have the president conduct the meeting as usual, the main business being to make all necessary announcements about the exhibit and determine where the articles are to be sent. (See " To the Teacher " above.)

3 Work Period

Finish up the work of the preceding meeting.

4 Play Period

Table games may be played this week. Give out the password for next week.

TWENTY-FIFTH MEETING

General

Password: True Blue.

To the Teacher: This whole session will doubtless need to be devoted to finishing up handwork and making final preparations for the exhibit day which should be held next week.

Program

1. Business
2. Rehearsals
3. Handwork
4. Play

1 Business

Open the meeting with the memory hymn and a prayer, and transact any business that may need to be considered.

2 Rehearsals

While one group is rehearsing the play, "Alice Through the Postal Card," another group may be rehearsing "The Good Samaritan."

3 Handwork

All of the children should have some opportunity today to work on the articles which are being made, so that all may have a share in sending something to their brothers across the seas.

4 Play

Have the games of other countries played, choosing those which have been played before and which are to be played as a part of next week's program. Close with singing the four club songs, "Help and Smile," "Neighbor Mine," "Junior Discoverers," "Brothers All."

TWENTY-SIXTH MEETING

Exhibit Day

To the Teacher: This meeting is to be devoted to a public exhibit. It is suggested that it be called an international exhibit, helping to develop the international spirit through the program outlined below. The exhibit should interest the parents of the children, the people of the church and the community in general. The children should have as large a part as possible in the preparations. No admission should be charged to the exhibit, but voluntary offerings may be made to the good-will box with the explanation that the money will be devoted to missionary work. Or, where the good-will box has not been used, parents and younger brothers and sisters may be admitted without charge and others asked to pay ten cents. Proceeds from the play and the contents of the good-will box may be sent to the denominational mission boards and perhaps some of it to the Near East Relief.

Program

1. Dramatization, " The Good Samaritan "
2. Games of other countries, played by children in costume
3. The play, " Alice Through the Postal-Card "
4. Songs (The four " club " songs)
5. Exhibit: Curios which have been collected and which were used at the twenty-first meeting; one of the houses, log cabin, posters, community model, memory hymns (printed on mounts) and other hand-work. These articles should be attractively arranged on tables or booths which may be decorated. Flags of other countries, made by the children, should be in evidence.

SUGGESTIONS FOR SEASONAL HANDWORK

Christmas Tree Decorations. Materials: Colored papers, white tissue paper, cardboard, silver paper, tinsel, tin-foil, cranberries or rose haws, macaroni or soda straws, heavy white paper, thread, crayons, glue. Tools: Rulers, pencils, scissors, needles.

Lanterns are easily made of gold, silver or shiny red paper. Cut the paper into a five-inch square. Fold the square so the opposite edges meet, forming a rectangle $2\frac{1}{2}$ x 5 inches. Cut evenly in one-half inch strips, as shown in Figure 52. Crease the folded edges firmly to make the lantern stick out in the center. Open and fasten the two sides together with glue, and then fasten in a handle.

A snowball that is fluffy and decorative may be made of about twenty-five three-inch squares of white tissue paper. The center of each square of paper is put over the end of one's finger, and the paper crushed down over the finger. The center of the paper now forms a point. Pinch the point, and push a needle threaded on a long thread through all thicknesses of the paper about one-fourth inch from the point (figure 53). After all the squares have been put on the thread in this manner, push them to the middle of the thread, and remove the needle. Tie the ends of the thread into the first half of a knot, and pull the two ends gently, which will bring the points of the paper squares all to the center, thus forming the snowball. Tie the second half of the knot, and leave the ends of the thread for fastening the ball to the tree.

A star for the tip of the tree may be made of cardboard, covered on both sides with silver paper. The star is more attractive if tinsel is sewed around the edge, with a loop at one point with which to fasten the star to the tree.

Chains of tin-foil may be made by folding and cutting as shown in Figure 54. The covering of a yeast-cake makes a chain about twelve inches long. Attractive chains may be made by stringing together alternately cranberries or rose haws, and one-inch lengths of macaroni or soda straws. Paper chains made of links of various colored papers are always pretty.

A bluebird pattern is given in figure 55. Cut the four parts of the bluebird (body, tail and two wings) from heavy white paper. Glue the wings and tail in place on the dotted lines. Color with crayons. Fasten a thread to the wings for hanging up the bird, as shown in the illustration.

Christmas Tree Standard. Materials: Wooden boxes with cover boards, nails, four pieces of one-half inch wood 12 x 3 inches for each standard. Tools: Hammers, saws. A wooden box about eighteen inches square and at least twelve inches high is a good size for the tree standard.

From wood one-half inch thick, cut two pieces A and A′ as long as the box is wide; also cut four pieces about 12 x 3 inches. These four pieces are nailed to the tree as shown in figure 56, nailing the upper pair of boards five-eighths of an inch above the lower pair of boards. Slip the two boards A and A′ in the space between the two pairs of boards, set the tree in the box, and nail the boards A and A′ to the box, as shown in the illustration. If the tree is a large one, put weights in the bottom of the box to counteract the weight of the tree.

Torch for Christmas Carol Singers. Materials: Baking-powder cans, pieces of heavy wire thirty-six inches long, wicks, kerosene oil. Tools: Gimlet, or hammer and nail, pliers. The torch is made from a pound baking-powder can. Punch two holes one and one-half inches down from the top of the can and opposite each other. To do this without bending the can out of shape, clamp a small block of wood to a table, push the can over the block and then punch the holes with a gimlet or a hammer and nail.

Cut a piece of heavy wire thirty-six inches long, and bend each end to a right angle one and one-fourth inches from the end, bending the wire with pliers or over a square piece of wood. Bend the wire to form the handle of the torch as shown in figure 57. Insert the ends of the handle into the holes punched in the can. If there seems to be any danger of the handle slipping out of the holes in the can, tie the wires of the handle together at A. Punch a hole in the center of the can cover, and thread in a wick as long as the can is high.

To use the torch: Fill the can two-thirds full of kerosene oil, put on the cover, and light the wick. When the wick burns down, use pliers to pull it out to the proper length.

Christmas Cards. Materials: Heavy white paper, crayons or water-colors, glue. Tools: Rulers, pencils, scissors. Directions and patterns for making a landscape card and a fireplace card are given in the pattern supplement, figures 58, 59.

Christmas Refreshments. Materials: Pop-corn, white and colored sugars. A refreshment committee of older girls might sugar pop-corn. The corn should be popped before the club meeting. Use only corn that has popped out nice and full. Boil one cup of sugar in one-third of a cup of water until it strings from a spoon. Flavor with vanilla. Pour the syrup over a dish of pop-corn, having some one toss the corn about so it all will be covered. When cool, the corn should be dry and glittering with its sugar coating.

The effect is very pretty if part of the corn is coated with white sugar syrup, part with blue sugar, and part with pink sugar, then all tossed together to mix.

Bird-house Valentine. Materials: Heavy colored paper, white paper, crayons, or water-colors and ink, glue. Tools: Rulers, pencils, scissors, safety-razor blades. Draw the bird-house as shown in figure 60 on heavy colored paper, and cut it out. Cut the doors on the solid lines

with a safety-razor blade. Fold and paste the back and front of the house together, being careful to have no paste show when the doors are opened.

Make a paper pattern the exact size of figure 61. Trace around the patterns on white paper, and cut out. Color the heads blue and the bodies, which form the heart, red. Open the doors of the bird-house by bending on the dotted lines, and paste the birds inside. Draw in the perch and the feet of the birds with dark crayons or ink.

Valentine Pin Case. Materials: Red silk or velvet, thread, pins, cardboard. Tools: Needles, scissors. Cut two hearts of cardboard. Cover one side of each heart with red silk or velvet, and then sew the two covered hearts together with overhand stitch. Put pins all around the edge of the case.

Valentine Refreshments. Materials: Ingredients for lemonade and ginger-snaps, red crêpe paper. A refreshment committee of older girls might make lemonade and bake ginger-snaps cut in the shape of hearts. A leader should have the ingredients of the cookies all mixed and ready to roll out.

These refreshments might be served to the club at the close of the play period by the refreshment committee, the members of which might wear little heart-shaped aprons cut from red crêpe paper, or a red crêpe paper head-band with a heart pasted on the front.

Easter Card. Materials: Papers for pattern, heavy white paper, crayons or water-colors, cardboard, glue. Tools: Scissors, rulers, pencils. Make a paper pattern the exact size of figure 62. Trace around the pattern on heavy white paper, and cut out. Color with crayons or water-colors as suggested in the illustration. Cut out a piece of cardboard 3 x $2\frac{1}{4}$ inches, and color it green. Now fit figure B down into figure A at right angles to A, so that 1 touches 2. Turn the tabs C under, and glue to the cardboard.

This card may be used as a place-card, or folded flat and put in an envelope to send as an Easter greeting. Directions for making an envelope may be found on page 60.

Bunny Candy Bags. Materials: white and pink tarlatan, pink silkateen, absorbent cotton, paper for pattern. Tools: Scissors, needles, rulers, pencils. To make the pattern: Cut a piece of paper 6 x 4 inches and mark off into one-half inch squares. Draw in the pattern, filling each square like the corresponding square in figure 63, and cut out on the pencil line. The pattern for the ears may be made by rounding off the corners on one end of a piece of paper $2\frac{1}{2}$ x $1\frac{1}{2}$ inches.

From white tarlatan cut out two pieces for the body like the pattern, also two pieces for ears. From pink tarlatan, cut out two pieces for the lining of the ears.

Sew the two body pieces together, leaving the bottom open, turn right side out and put a hem and a draw-string of pink silkateen in the bottom. Sew a pink and a white ear piece together, turn right side out

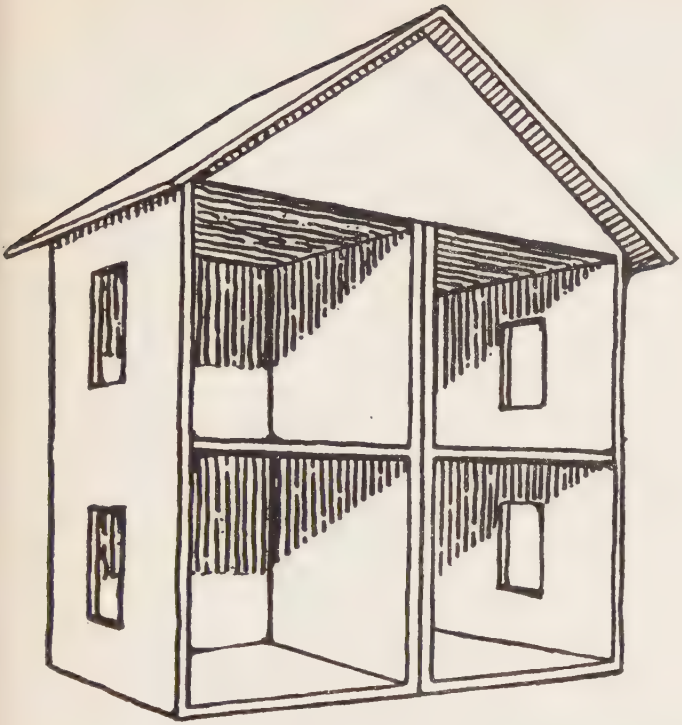
and crease lengthwise, having the pink on the inside of the ear. Stuff the head with white cotton, sew on the ears, and work on the eyes and a mouth with pink silkateen. Fill the bags with Easter candies.

May baskets. Materials: Candy-boxes or round paper containers, May paper or crêpe paper, glue, wire. Tools: Scissors. Use a candy box or a round paper container as a foundation, and cover with May paper or crêpe paper in any frilly, decorative way. The handles may be made of wire and wound with paper. Fill the baskets with goodies or with flowers, and carry to shut-ins, sick people, or old people.

May Day Bouquets. Materials: Waxed paper, hard candies, paper lace, green May paper or tin-foil, thread. Tools. Scissors. Cut strips of waxed paper 2 x 6 inches. In one end of each strip wrap a small hard candy, twisting the remainder of the strip into a stem. Arrange a number of the flowers thus made into a bouquet, put a frill of paper lace around, and wind the stems together with green May paper or tin-foil.

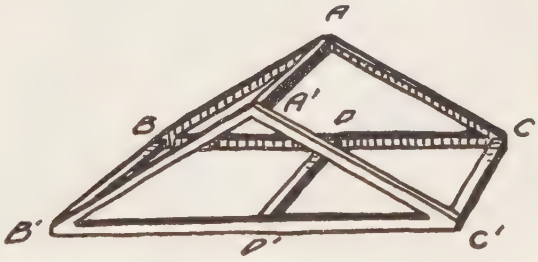
PATTERN SUPPLEMENT

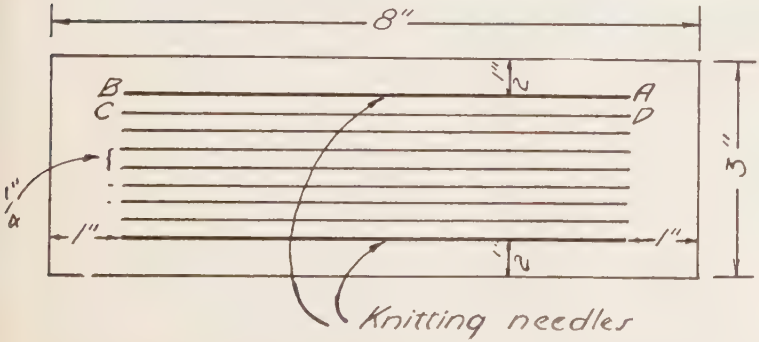
The following pages contain patterns and illustrations needed for the work periods of the course.



PRESENT-DAY HOME
Figure 1

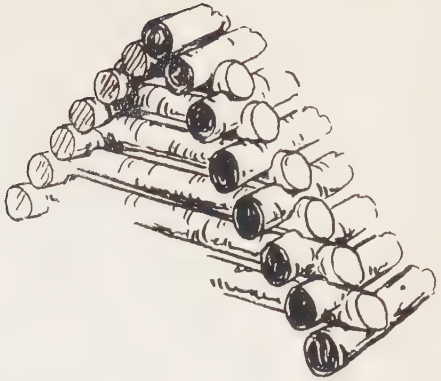
ROOF OF PRESENT-DAY HOME
Figure 2



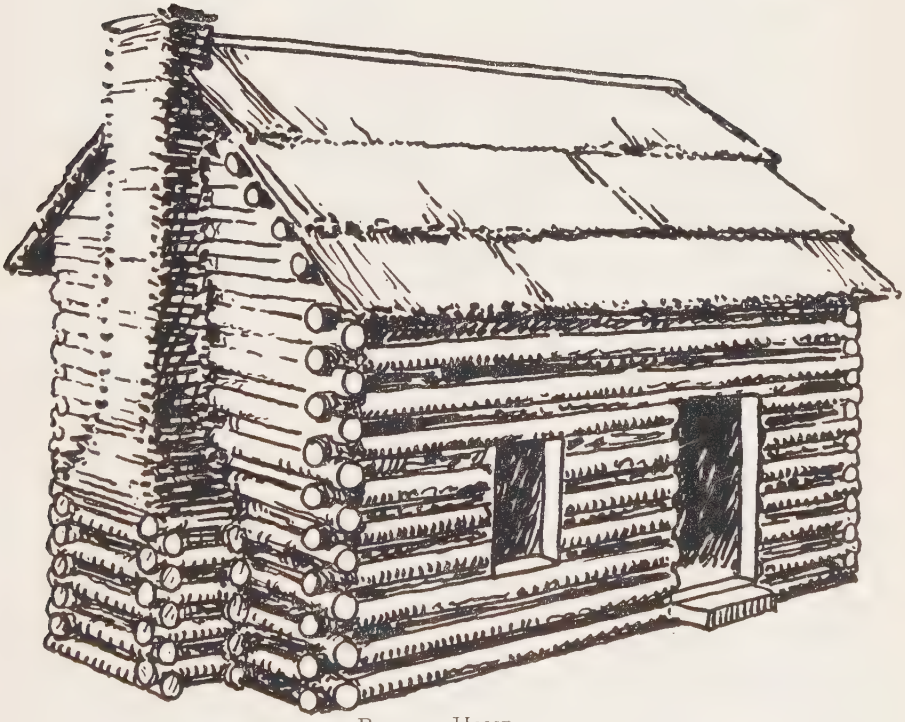


WEAVING LOOM
Figure 3

(For directions for using Figures 1–7, refer to First Meeting, pages 8–12.)

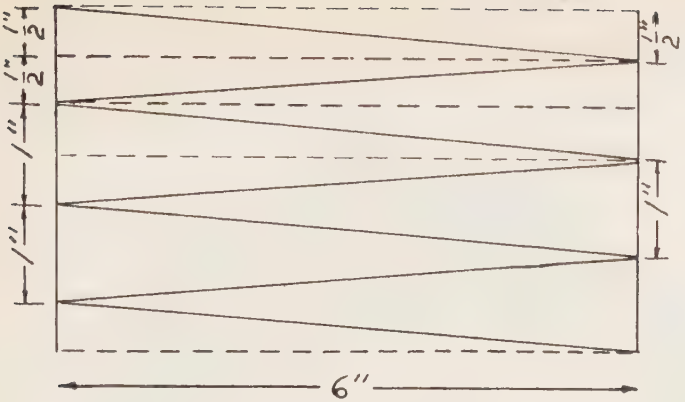


Detail of Roof for Pioneer Home
Figure 6



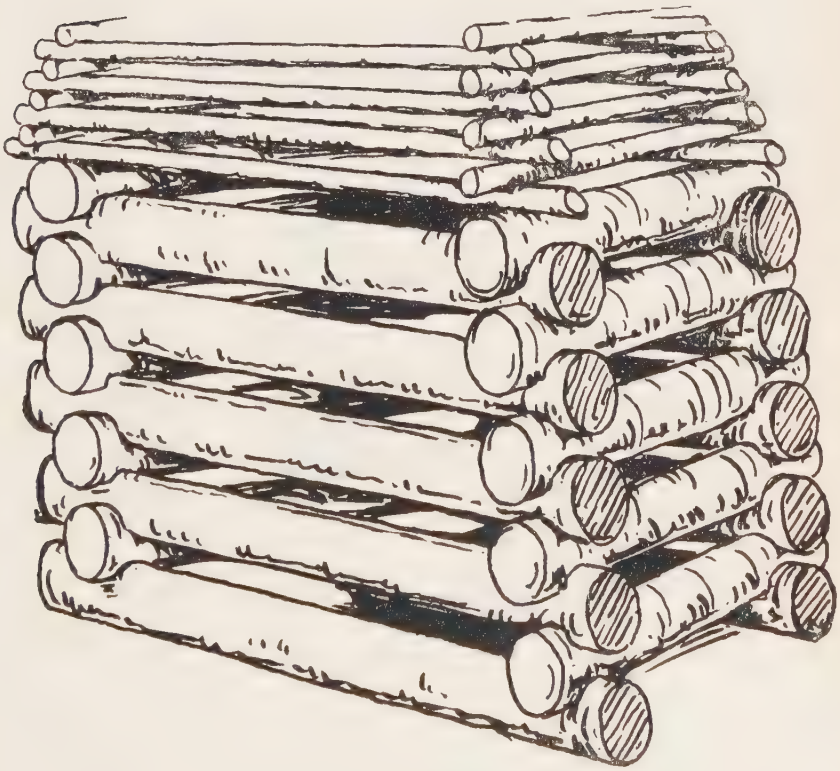
Pioneer Home
Figure 5

Notching of Logs
Figure 4



How to Mark Paper for Beads

Figure 9



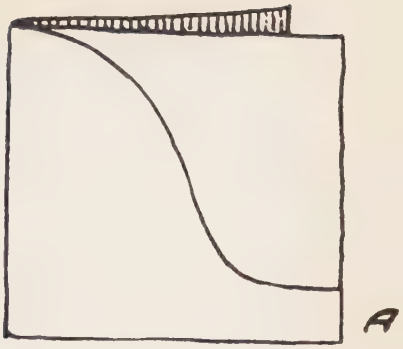
Chimney of Pioneer Home

Figure 7

(For directions for using Figures 9–13, refer to Fifth Meeting, pages 37–39.)

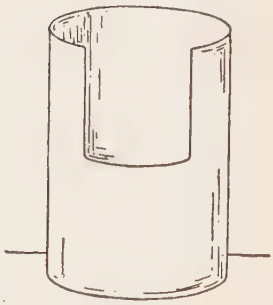
GLUM AND SMILING FACE
Figure 8

(See Third Meeting, page 23.)

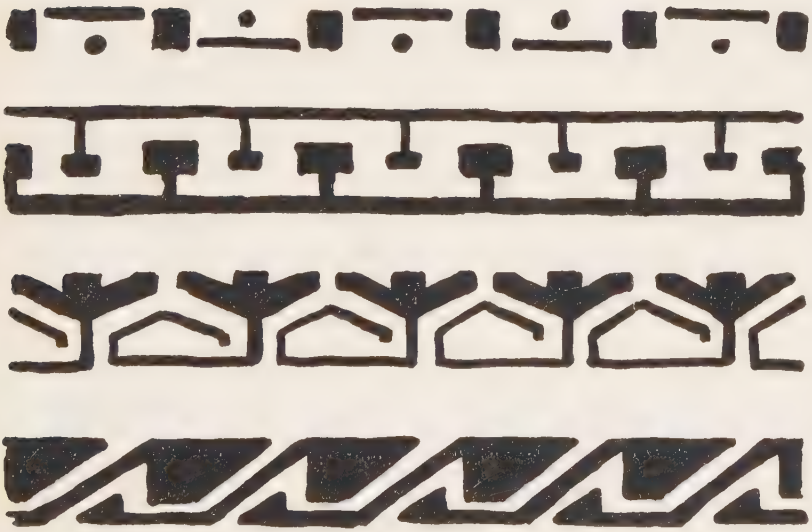


Pattern for Sugar Scoop
Figure 12

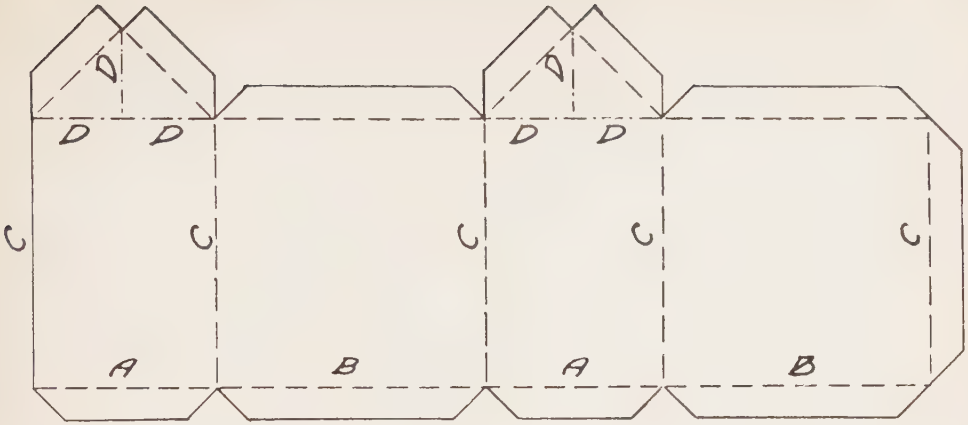
Sugar Scoop
Figure 13



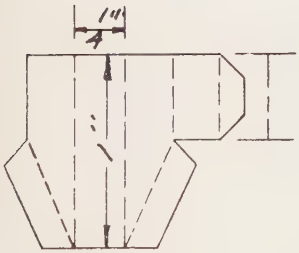
Match Box
Figure 11



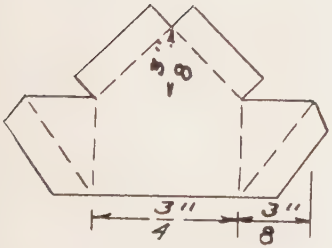
Designs for Flower Pots
Figure 10



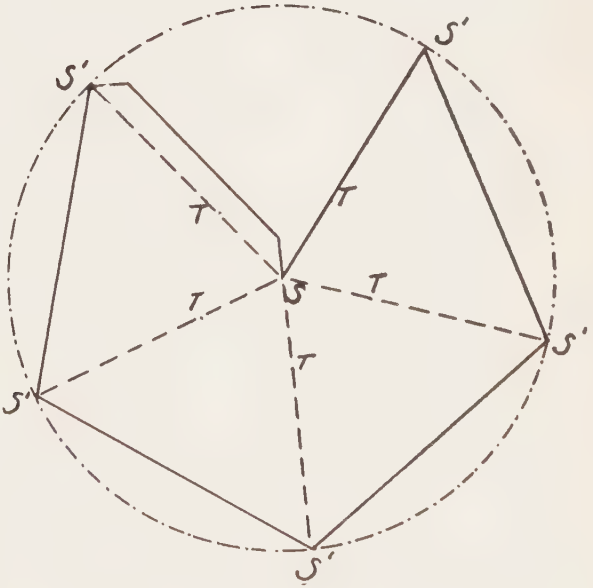
Basic Pattern for Community Models
Figure 14



Chimney
Figure 16

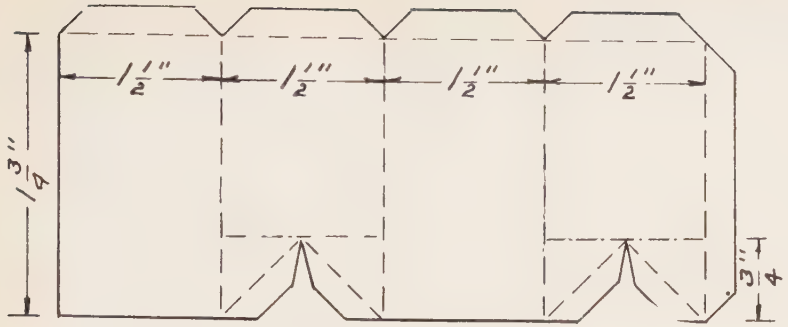


Front and Sides
of Dormer
Figure 17

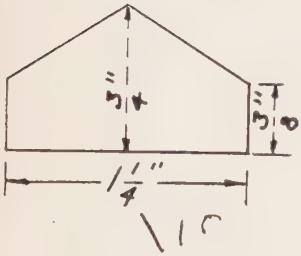


Basic Pattern for Community Models
Figure 15

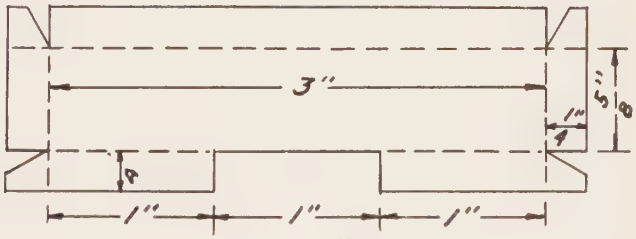
(For directions for using Figures 14–26, refer to Seventh Meeting, pages 52, 53, and also to pages in the pattern supplement giving dimensions for community models.)



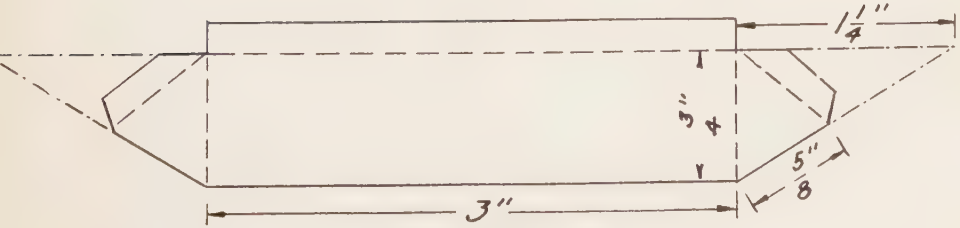
Base of Church Steeple
Figure 21



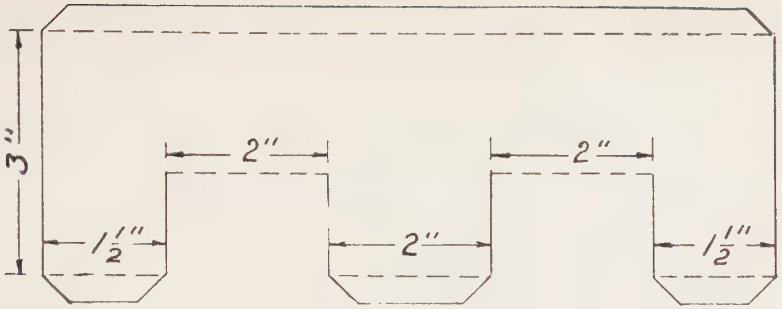
Roof of Dormer
Figure 18



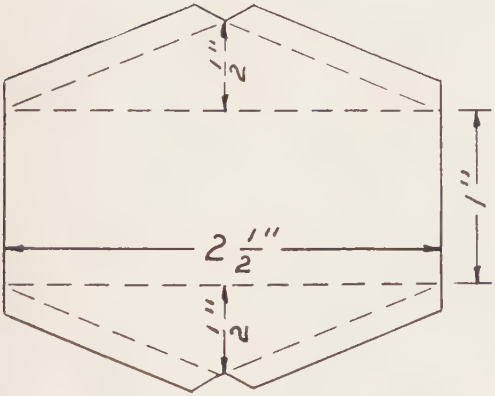
Piazza Floor
Figure 20



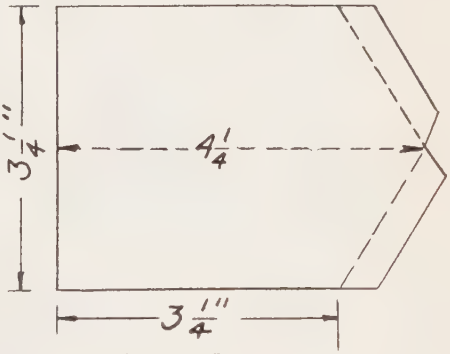
Piazza Roof
Figure 19



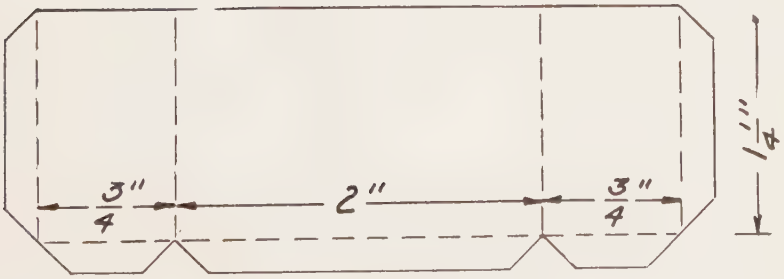
FRONT OF STORE
Figure 23



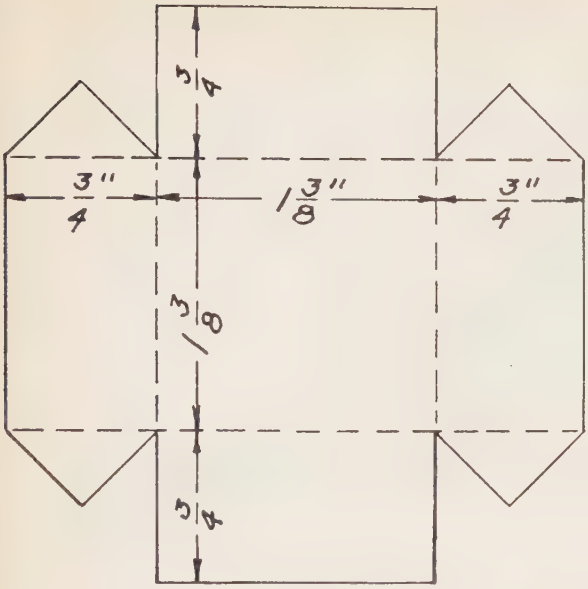
ROOF OF CITY HALL ENTRANCE
Figure 25



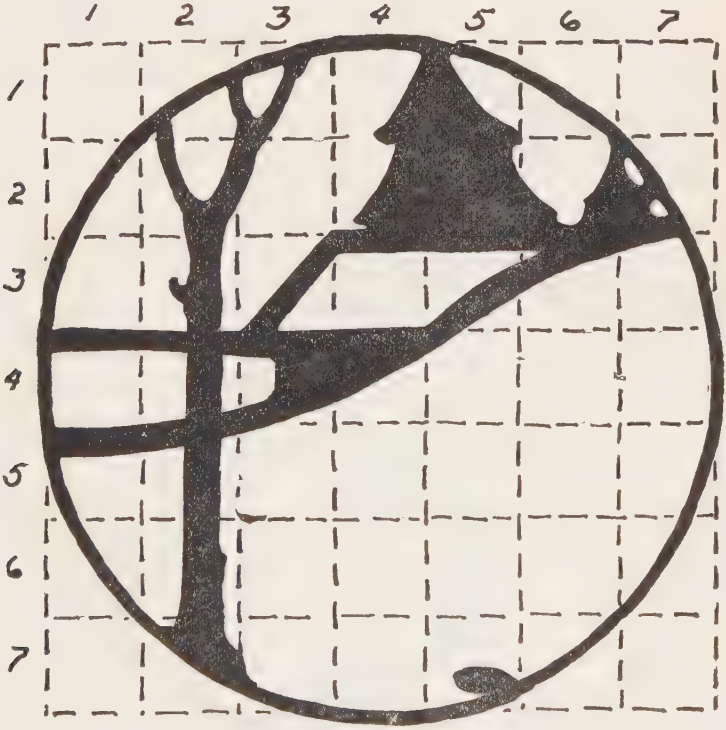
ROOF OF LIBRARY WING
Figure 22



INSIDE WALLS OF STORE ENTRANCE
Figure 24

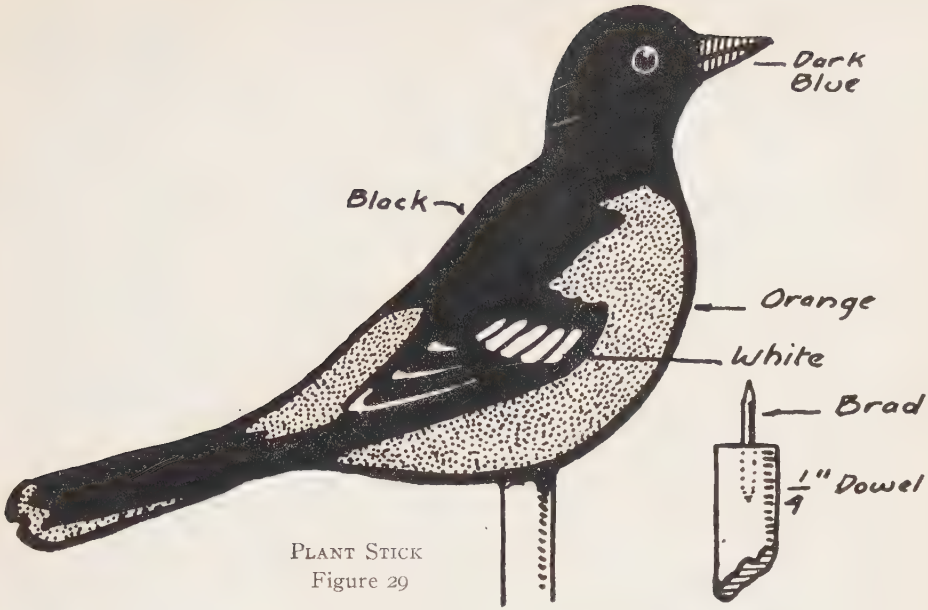


Engine House Cupola
Figure 26



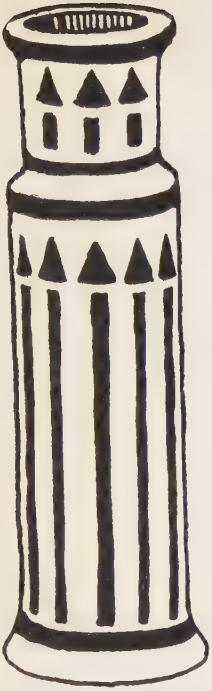
Landscape Transparency
Figure 27

(For directions for using Figures 27–34, refer to Eighth Meeting, pages 58–61.)

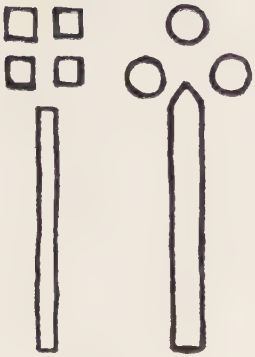


Plant Stick
Figure 29

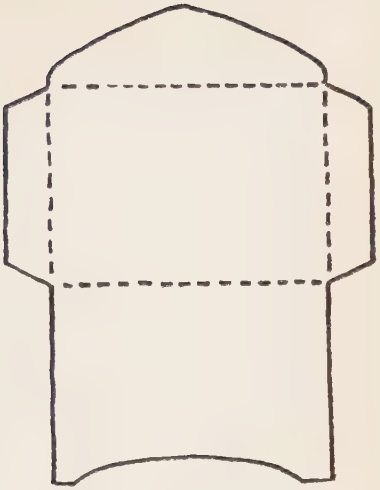
Bird Transparency
Figure 28



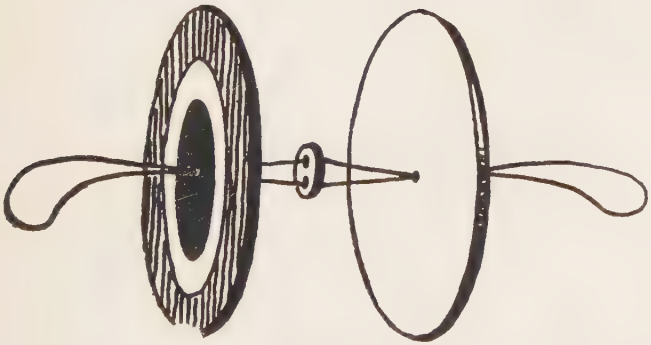
Olive Bottle Vase
Figure 31



Designs for Vase
Figure 30

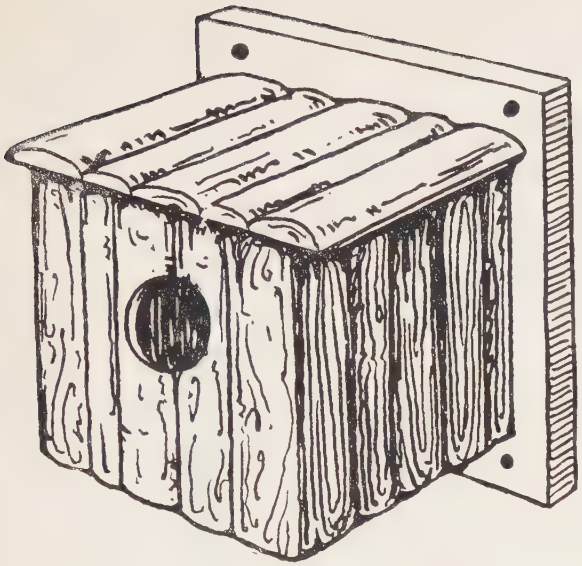


Envelope
Figure 32

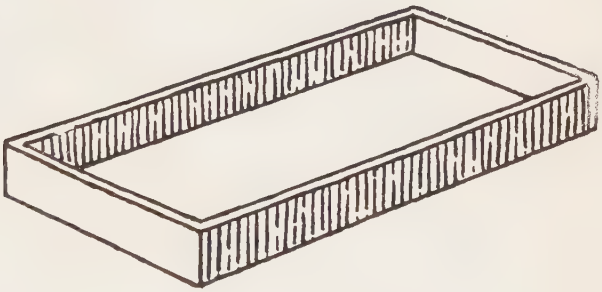


Buzzer
Figure 33

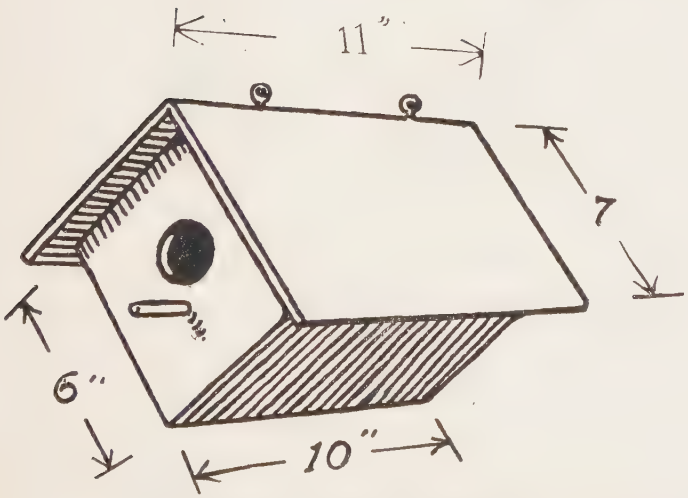
Soft Yarn Ball
Figure 34



Gray Squirrel House
Figure 36

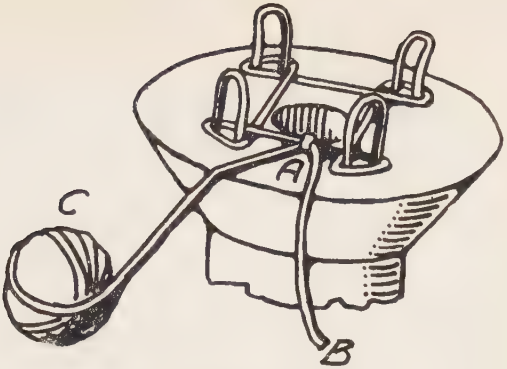


Food Tray
Figure 37

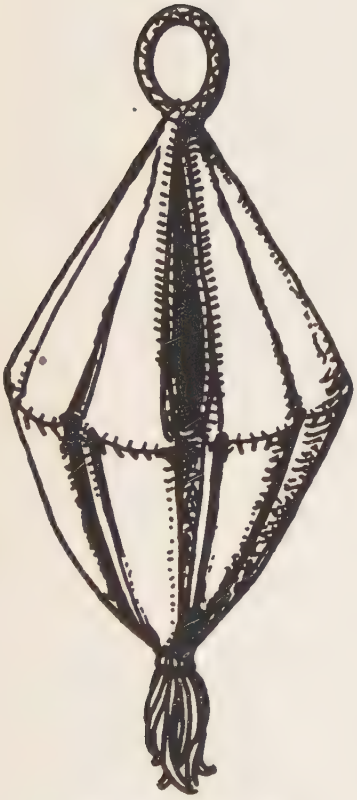


Bluebird House
Figure 35

(For directions for using Figures 35-37, refer to Ninth Meeting, pages 67, 68.)



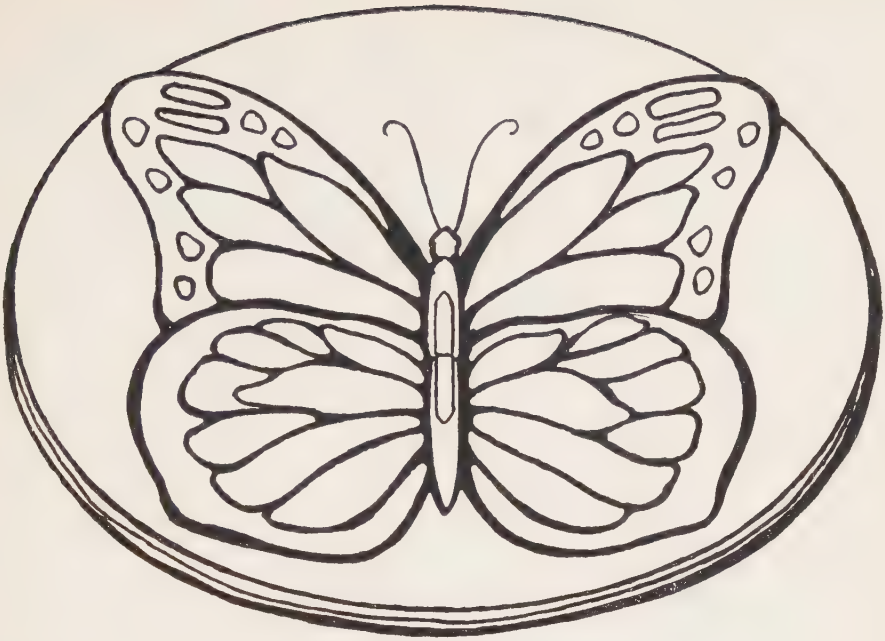
KNITTING MACHINE
Figure 38



CRETONNE WORK BAG
Figure 40

STRING DOLL
Figure 39

(For directions for using Figures 38–45, refer to Fifteenth Meeting, pages 96–99.)

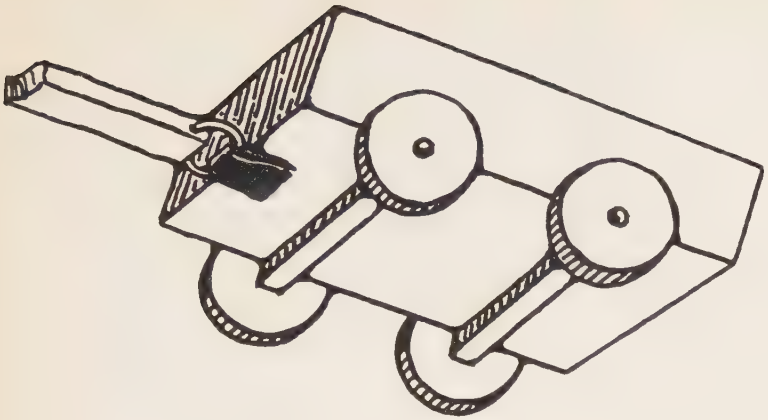


Butterfly Pen Wiper

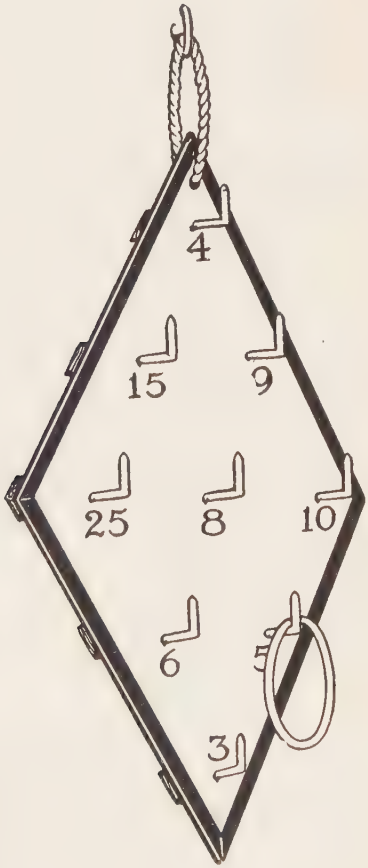
Figure 41

Butterfly Pattern for Butterfly Pen Wiper

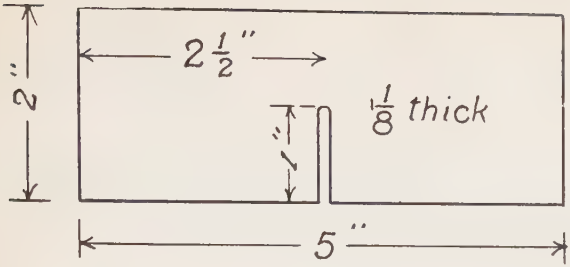
Figure 41a



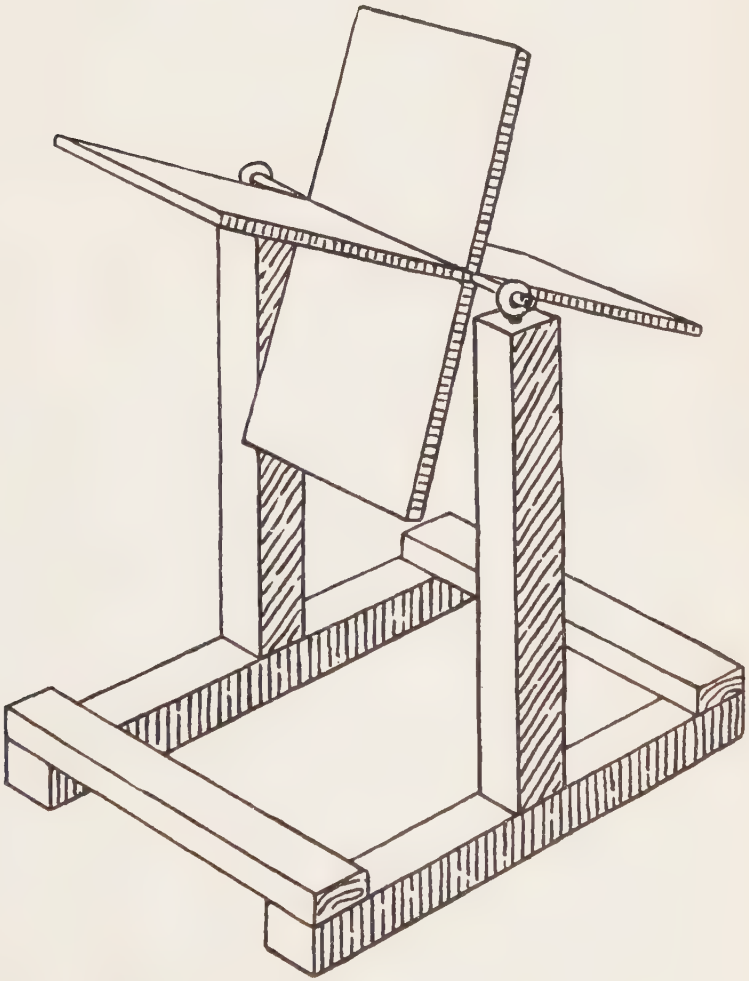
Wagon
Figure 43



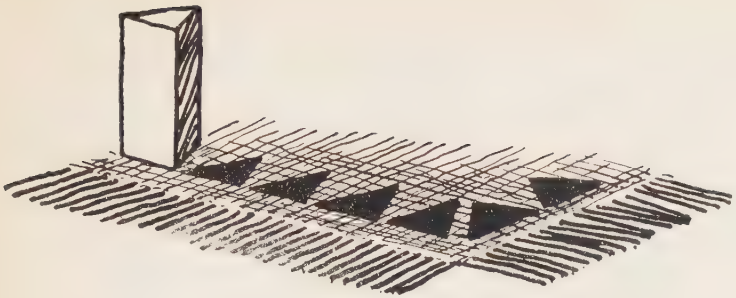
Ring Hook Game
Figure 42



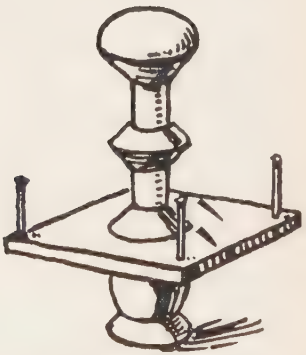
Pattern for Paddle of Water Wheel
Figure 45



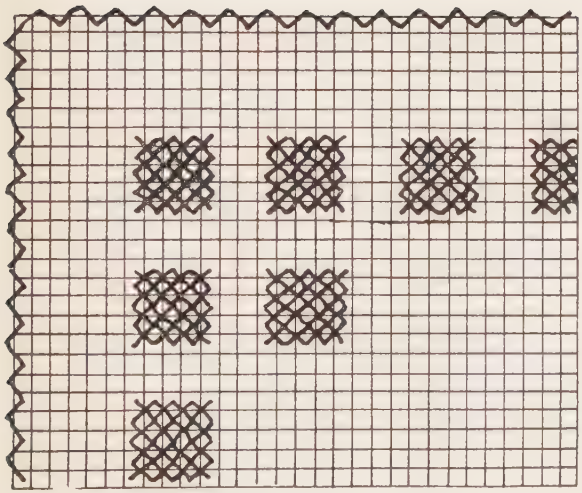
Water Wheel
Figure 44



Stick Printing
Figure 46

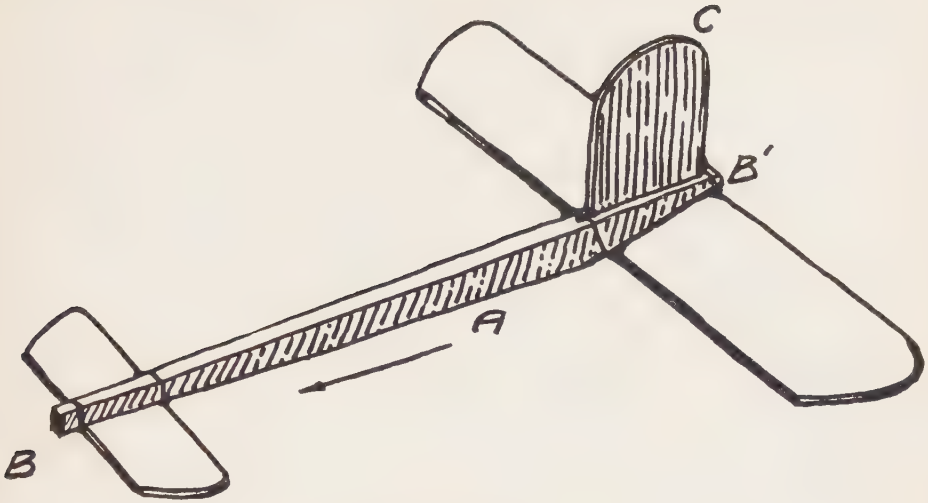


Sewing Stand for Thread
Figure 48

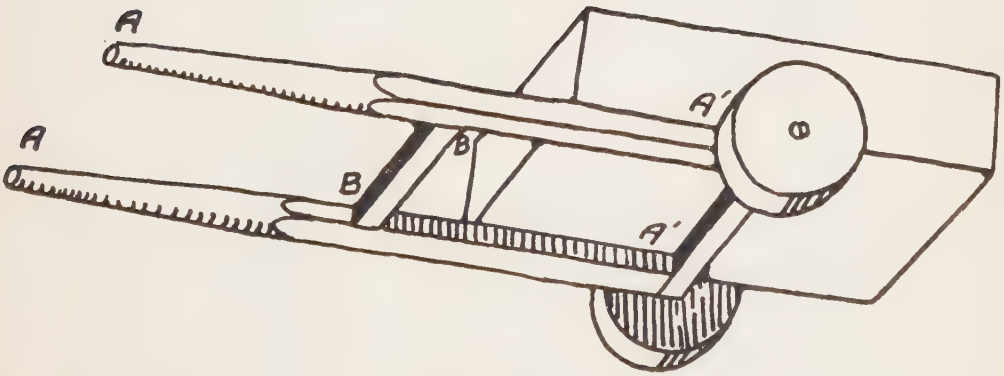


Cross-Stitched Canvas Mat
Figure 47

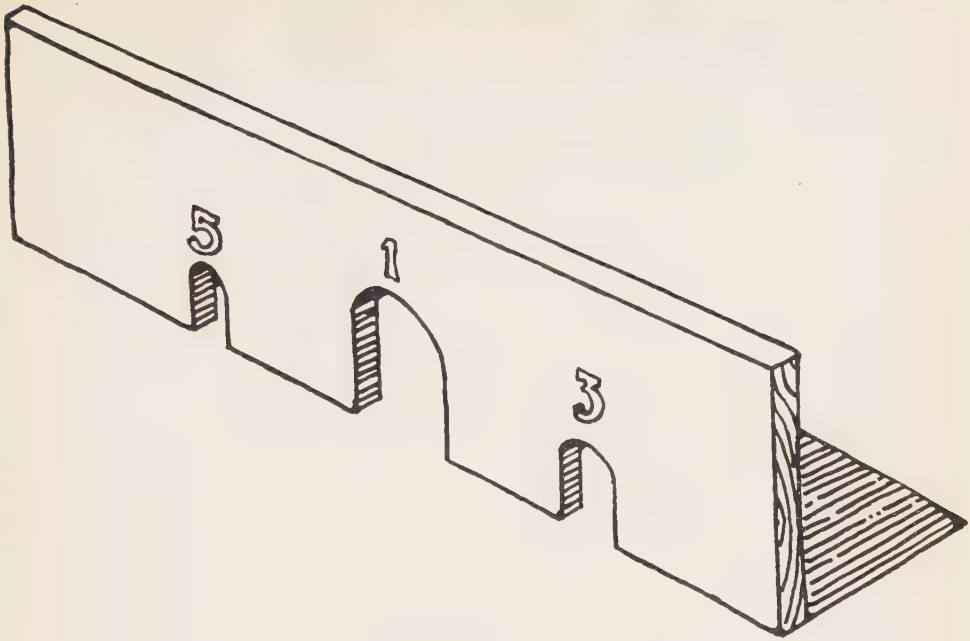
(For directions for using Figures 46–51, refer to Nineteenth Meeting, pages 121–123.)



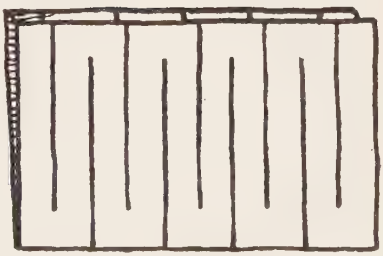
Airplane
Figure 49



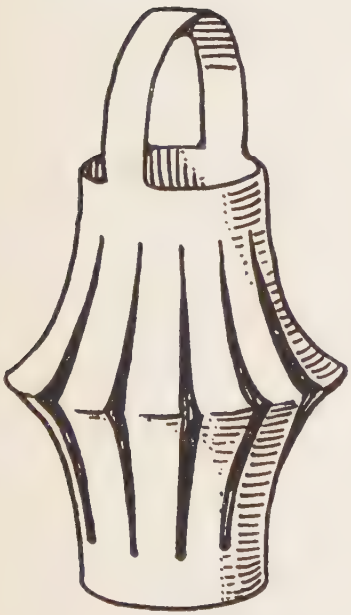
Tip Cart
Figure 50



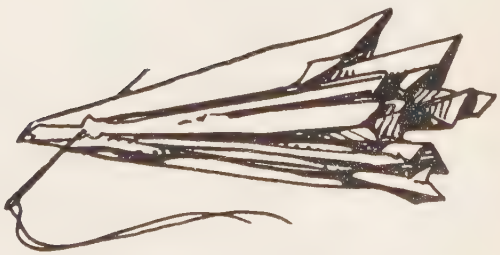
MARBLE GAME
Figure 51



CHRISTMAS TREE CHAIN
Figure 54

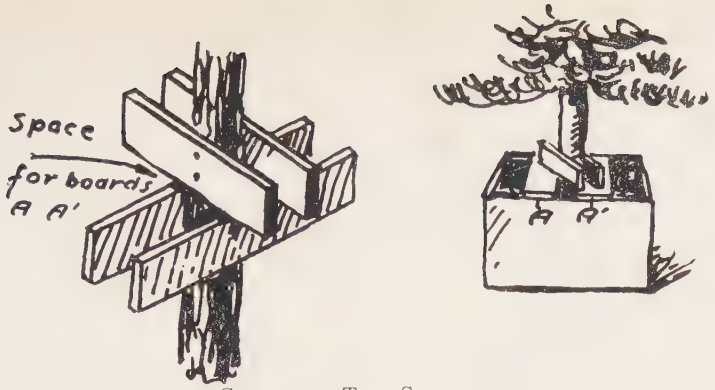


LANTERN
Figure 52

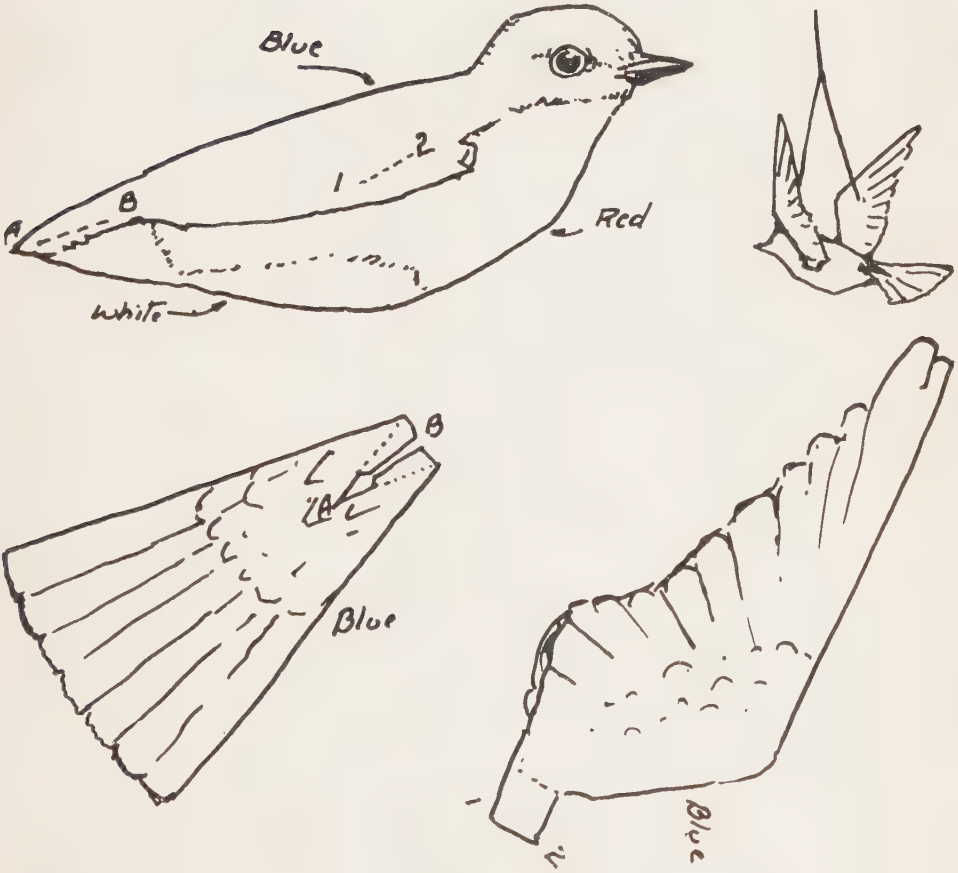


SNOW BALL
Figure 53

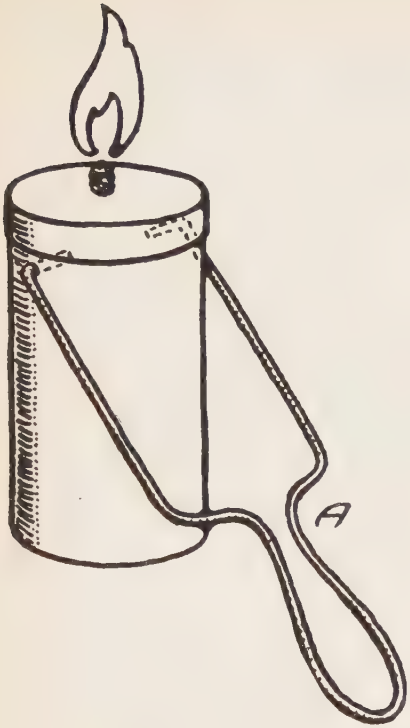
(For directions for using Figures 52–63 see pages 161–164.)



Christmas Tree Standard
Figure 56

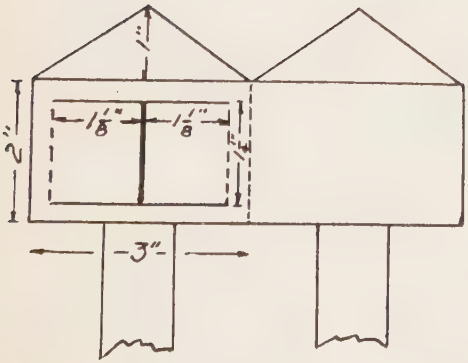


Bluebird Pattern
Figure 55

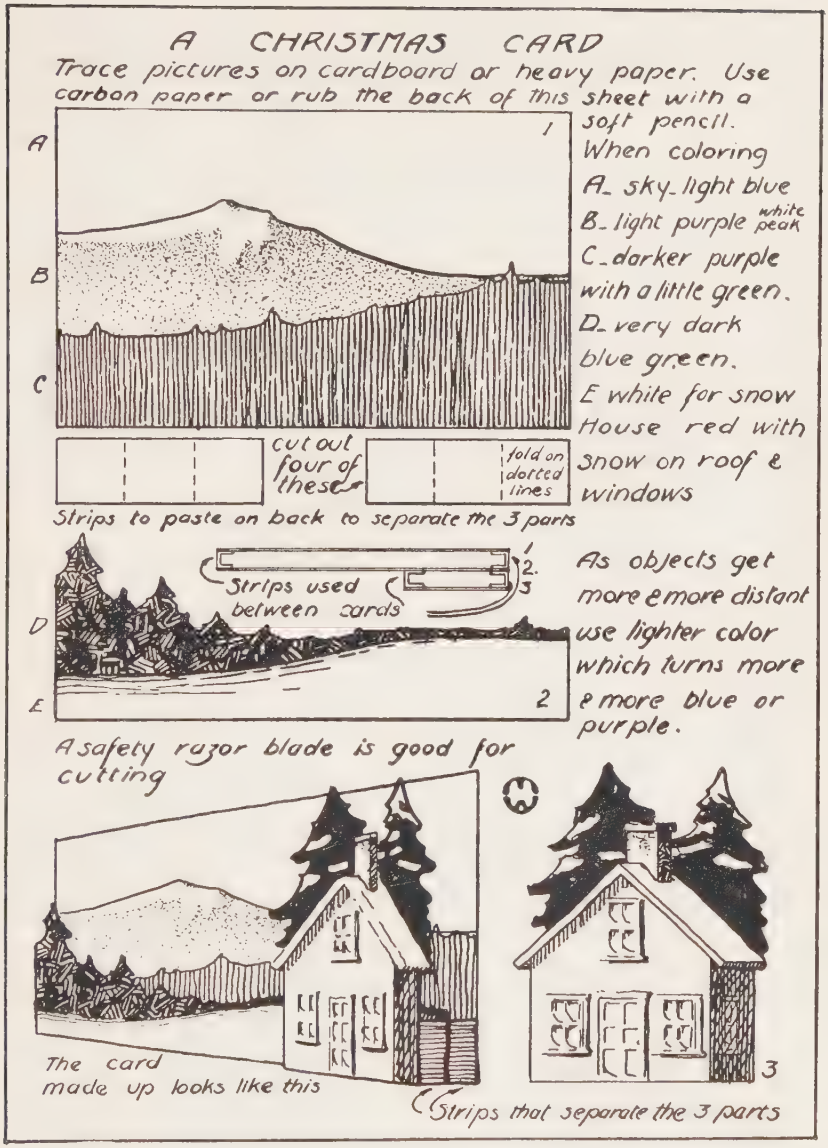


Christmas Torch
Figure 57

Birds for Bird House Valentine
Figure 61

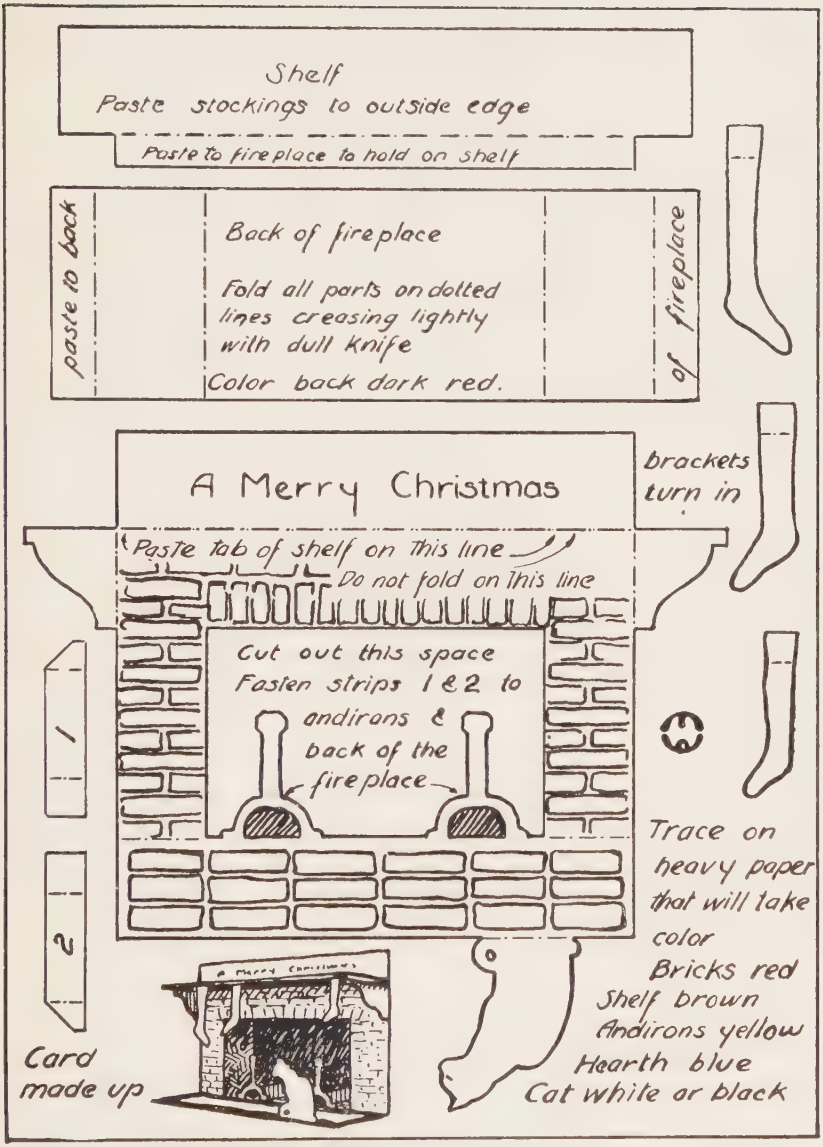


Bird House Valentine
Figure 60


A CHRISTMAS CARD
Trace pictures on cardboard or heavy paper. Use carbon paper or rub the back of this sheet with a soft pencil.
When coloring
A_ sky_ light blue
B_ light purple white peak
C_ darker purple with a little green.
D_ very dark blue green.
E white for snow
House red with snow on roof & windows
A
B
C
1
cut out four of these
fold on dotted lines
Strips to paste on back to separate the 3 parts
Strips used between cards
1
2
3
D
E
2
As objects get more & more distant use lighter color which turns more & more blue or purple.
A safety razor blade is good for cutting
The card made up looks like this
3
Strips that separate the 3 parts

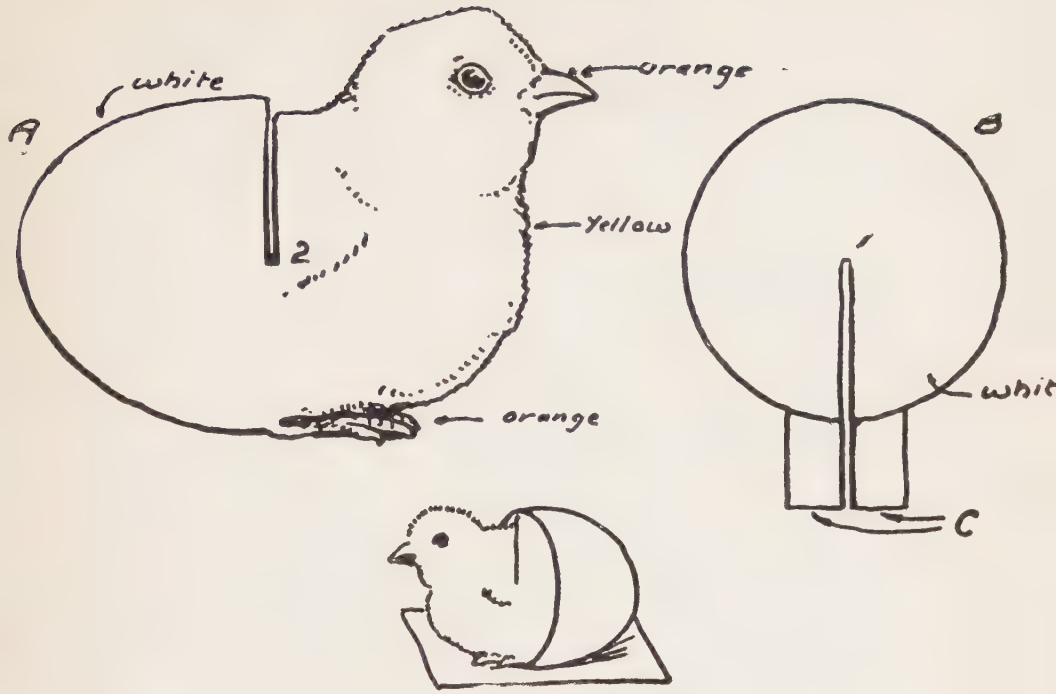
Landscape Christmas Card

Figure 58

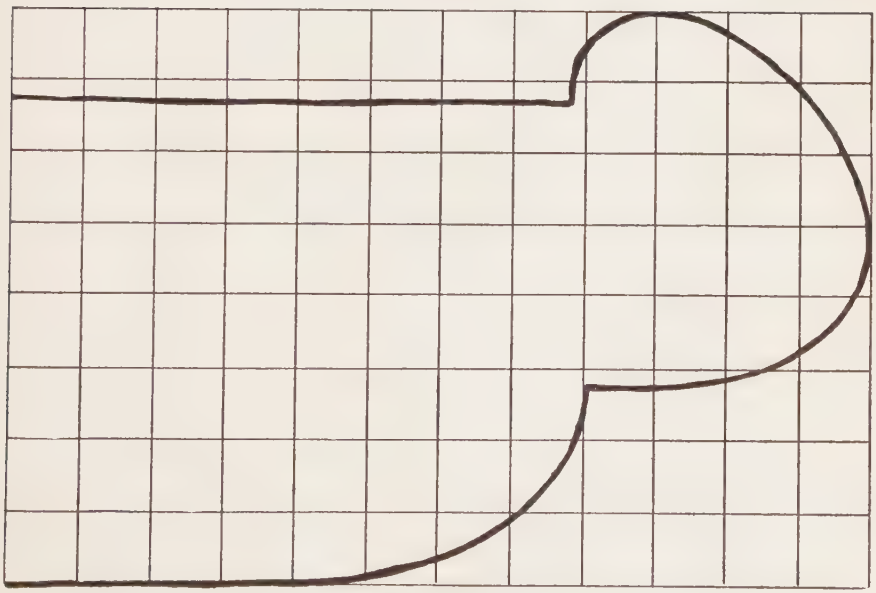

Shelf
Paste stockings to outside edge
Paste to fireplace to hold on shelf
paste to back
Back of fireplace
Fold all parts on dotted lines creasing lightly with dull knife
Color back dark red.
of fireplace
A Merry Christmas
brackets turn in
Paste tab of shelf on this line
Do not fold on this line
Cut out this space
Fasten strips 1 & 2 to andirons & back of the fireplace
1
2
Trace on heavy paper that will take color
Bricks red
Shelf brown
Andirons yellow
Hearth blue
Cat white or black
Card made up

FIREPLACE CHRISTMAS CARD

Figure 59



EASTER CARD
Figure 62



BUNNY CANDY BAG
Figure 63

DIMENSIONS AND ILLUSTRATIONS FOR COMMUNITY MODELS

(These dimensions are to be used in connection with Figures 14-26 in preceding pages of the Pattern Supplement.)

RECTANGULAR HOUSE
Figure 64

For Rectangular House:

A = 2″
B = 3″
C = 3″
D = 1″
Roof = 3½″ x 3½″, folded lengthwise
Chimney = Figure 16
Dormer = Figures 17 and 18
Piazza = Figures 19 and 20
Posts for the piazza may be made of strips of paper pasted in place.

For Square House:

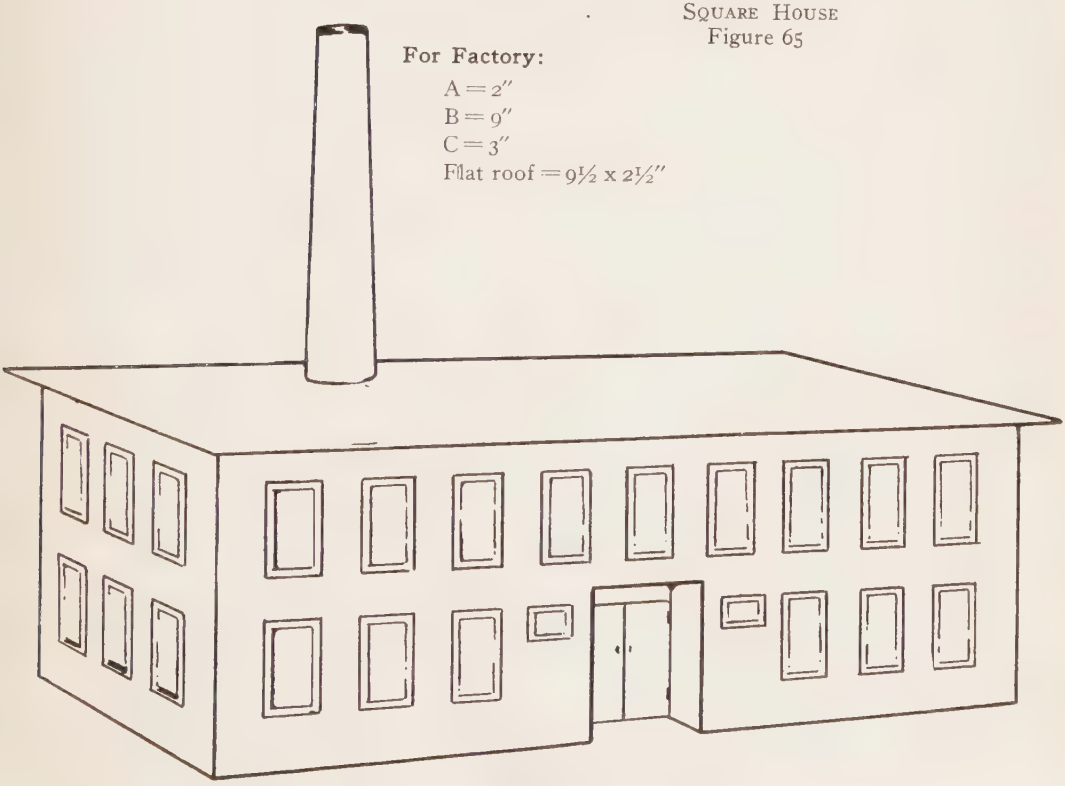
A = 3″
B = 3″
C = 3″
Square roof = Figure 15 with diam. 6″
S-S′ 3″
S′-S′ 3½″

Chimney = Figure 16
Dormer = Figures 17 and 18
Piazza = Figures 19 and 20

SQUARE HOUSE
Figure 65

For Factory:

A = 2″
B = 9″
C = 3″
Flat roof = 9½ x 2½″



FACTORY
Figure 66

SCHOOL
Figure 67

For School:

Main part
A = 2″
B = 9″
C = 3″
Flat roof = 9½ x 2½″

Two wings, one at each end of front
A = 2″
B = 3″
C = 3″
Flat roof = 3½ x 2½″

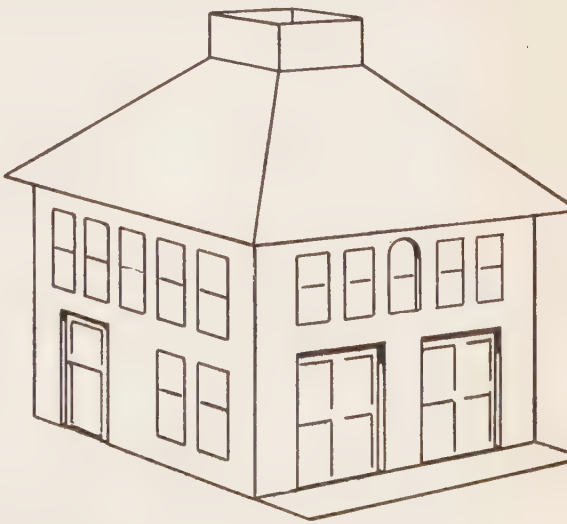
Dome over main part is made of small rubber ball glued on half of round pill box.

For Engine House:

A = 4″
B = 4″
C = 3″
Square roof = Figure 15 with diam. 7½″
S-S′ 3¾″
S′-S′ 4½″
S-T 1″

Open cupola = Figure 26

Cut on the dotted lines S-T and use these points as tabs for fastening the open cupola to the top of the roof.



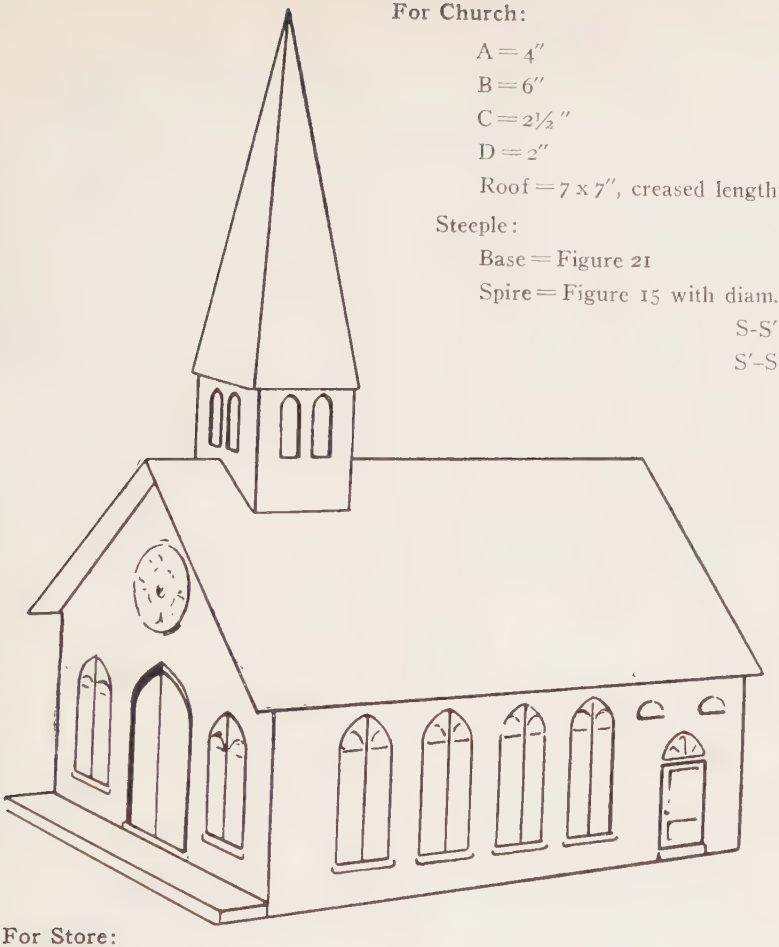
ENGINE HOUSE
Figure 68

For Church:

A = 4″
B = 6″
C = 2½″
D = 2″
Roof = 7 x 7″, creased lengthwise

Steeple:

Base = Figure 21
Spire = Figure 15 with diam. 9″
S-S′ 4½″
S′-S′ 1½″

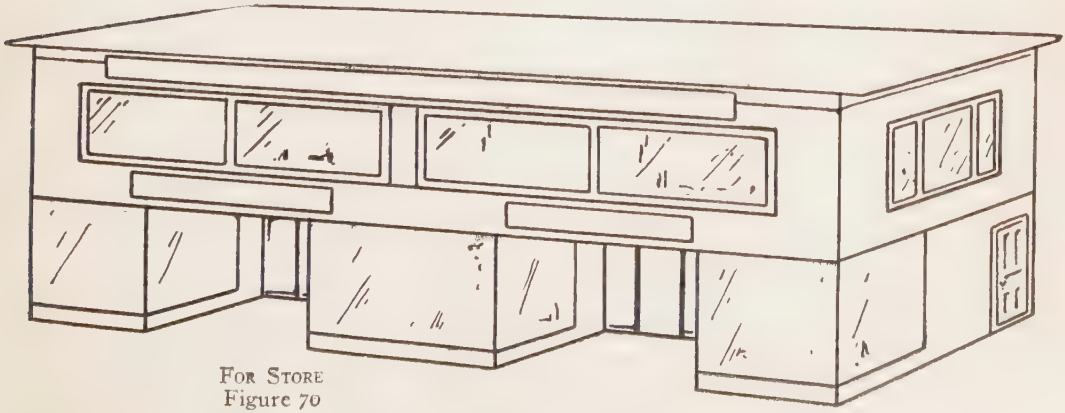


Church
Figure 69

For Store:

A = 2″
B = 9″
C = 3″
Flat roof = 9½ x 2½″

Cut the front wall of the store like Figure 23, bending the tops of the two openings on the dotted lines to form the roof of the entrances. The inside walls of the entrance is Figure 24.



For Store
Figure 70

LIBRARY
Figure 71

For Library:

Main part

A = 2″

B = 9″

C = 3″

D = 1″

Roof = 9½ x 3¼″ creased lengthwise

Stack Room Wing in center back

A = 2″

B = 3″

C = 3″

D = 1″

Roof = Figure 22

The entrance floor and roof are halves of a cardboard circle 3″ in diameter.

The pillars are 2″ pieces of ¼″ dowelling, or paper rolled around a knitting-needle and glued, with both ends slashed into tabs for gluing down.

For City Hall:

A = 3″

B = 6″

C = 3″

Flat roof = 6½ x 3½″

Entrance

Roof = Figure 25

Top of roof = 3 x 1⅛″

Floor = 2½ x 1″

Pillars = 2″ high

Tower

Lower Section

A = 1½″

B = 1½″

C = 1″

Middle Section

A = 1″

B = 1″

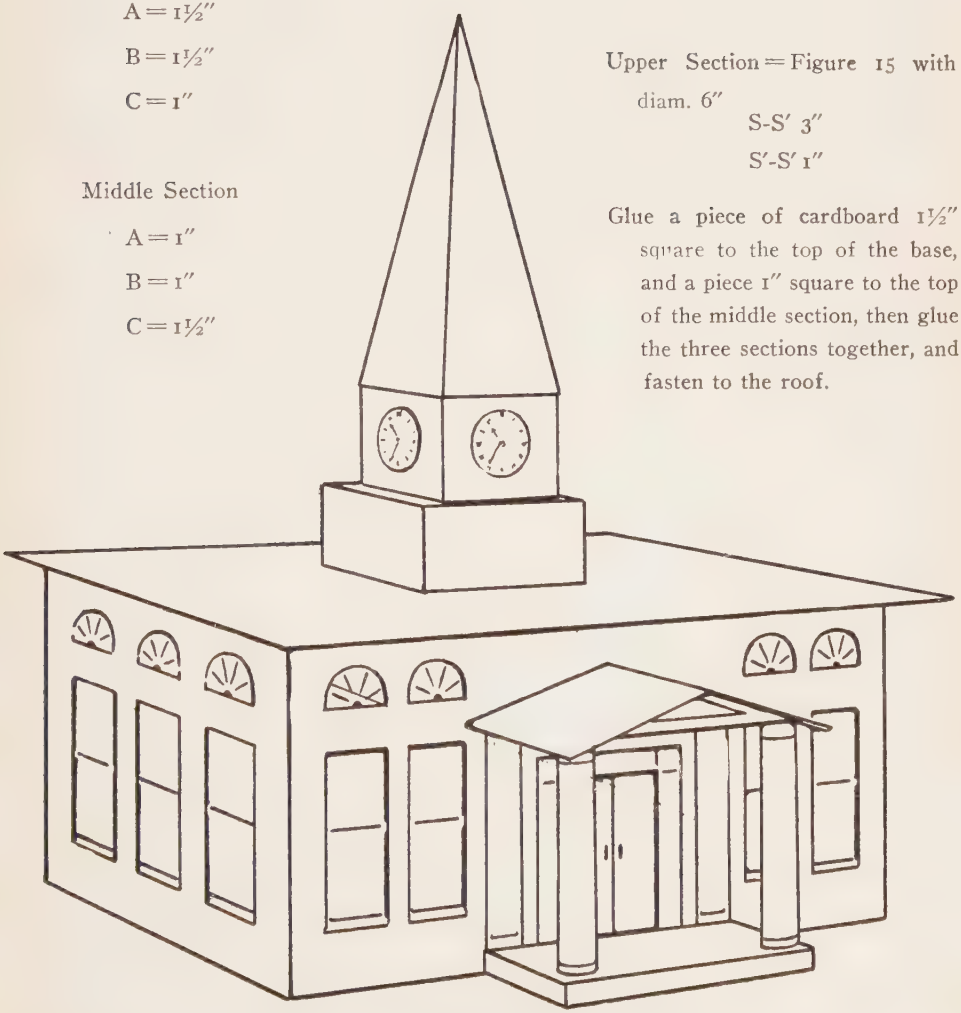
C = 1½″

Upper Section = Figure 15 with diam. 6″

S-S′ 3″

S′-S′ 1″

Glue a piece of cardboard 1½″ square to the top of the base, and a piece 1″ square to the top of the middle section, then glue the three sections together, and fasten to the roof.



City Hall

Figure 72

Post Office
Figure 73

For Post Office:

A = 3″
B = 6″
C = 3″
Flat roof = 6½ x 3½″

The entrance is made of two pieces of thin cardboard, 1 x 1½″ and 1¼ x 1¾″ glued on top of each other to form steps on three sides. The foundation cardboard is cut large enough to form a third step.

For Police Station:

A = 4″

B = 4″

C = 3″

Square roof = Figure 15 with diam. 7½″

S-S′ 3¾″

S′-S′ 4½″

Entrance is painted on, or made similar to the store entrance.

Police Station
Figure 74

10515
The Evangelical School of Theo

UNITED THEOLOGICAL SEMINARY

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